THE AMERICAN ECCLESIASTICAL REVIEW

VOL. NO. CXXXIX, NO. 5 NOVEMBER, 1958

CONTENTS

Tu es Petrus ..... *Joseph Clifford Fenton* 289

Platonic Thought in Christian Revelation as Seen in the Trinitarian Theology of Augustine ..... *T. A. Wassmer, S.J.* 291

New Light on the Spirituality of American Priests ..... *Edward F. Kenrick* 299

The Divine Maternity ..... *Henry J. Fritz, S.M.* 312

Begotten of God ..... *Francis A. Brunner, C.SS.R.* 317

"Unless the Grain of Wheat First Die" ..... *Clarence A. Herbst, S.J.* 331

The Vincentian Homiletic Tradition. Part II ..... *Joseph M. Connors, S.V.D.* 338

ANSWERS TO QUESTIONS

John P. McCormick, S.S., and Francis J. Connell, C.SS.R.

Suicide by a Captured Spy 351

The Pastor's Obligation in Pauline Privilege Cases 351

(Contents Continued on Next Page)

Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $5.00; Foreign, $5.00; 50 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington 17, D. C.

Copyright 1958 by the Catholic University of America Press.

(*Contents continued from previous page*)

The Church Fast and the Eucharistic Fast 352

The Change in Canon 1099 353

The *Benedictus* 354

Orations in Votive Requiem Masses 354

The Little Office of the Blessed Mother 355

Mass of Ordination Anniversary 355

The Absence of a Sacrarium 355

BOOK REVIEWS

Cosmology, *by H. D. Gardeil, O.P.* 357

The Sacred Canons, *by John A. Abbo and Jerome D. Hannan* 358

Over 25 Years

of service to discerning members of the clergy!

SELF-LITE CHARCOAL

Ask your dealer

Reprinted by Popular Demand—

HUMAN EVOLUTION 1956

With APPENDIX

The Present Catholic Attitude Towards Evolution

By J. FRANKLIN EWING, S.J., Ph.D.

A Reprint from the Oct. 1956 Issue of

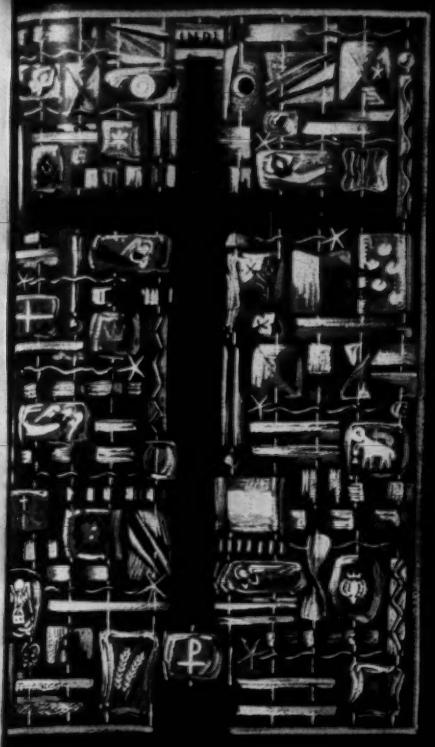
ANTHROPOLOGICAL QUARTERLY

Father Ewing is Professor of Physical Anthropology at Fordham. This authoritative article should be of particular interest to *all Catholic Students and Educators.*

52 pages, 5 figures

Single copy----------$1.00 Postpaid
In lots of 5---------- .90 each

ANTHROPOLOGICAL QUARTERLY
The Catholic University of America Press
Washington 17, D.C.

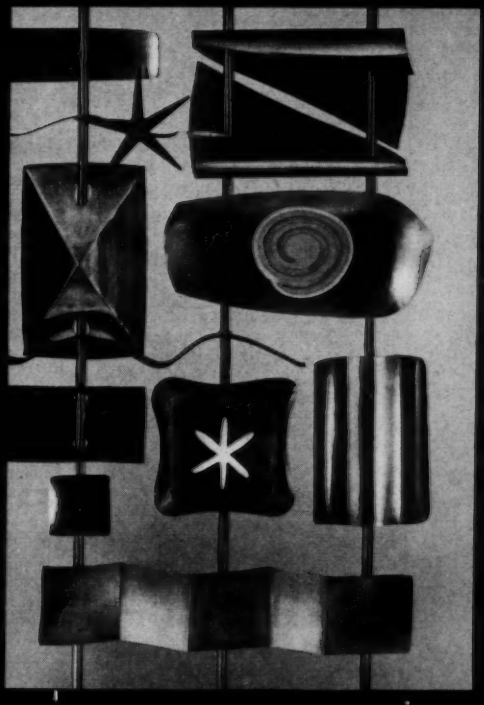


St. Columba Cathedral, Youngstown, Ohio.
The Most Reverend Emmet Michael Walsh, D.D., Bishop of Youngstown.
Diehl & Diehl, Architects.

RAMBUSCH

40 WEST 13th STREET • NEW YORK 11, N.Y.

Under the direction of Diehl & Diehl, Architects, and the Bishop, Rambusch designed and fabricated the great bronze screen which serves as a background to the high altar. This screen consists of vertical bars to which are affixed a composition of pleasing forms enriched in part with enamel symbols of Christ.



Father, for those precious moments when your busy schedule permits you to withdraw to the privacy of your study, we suggest:

The Considerate Priest	*Kerby.*	$1.75
Liturgical Latin	*Mohrmann.*	$2.50
Studies in Praise of Our Blessed Mother	*Fenton & Benard.*	$2.75
The Dogma of the Immaculate Conception	*McKenna.*	$2.75
The Psalter in the Temple and the Church	*Pierik.*	$3.00

Write for our latest catalog

THE CATHOLIC UNIVERSITY OF AMERICA PRESS, Dept. A
620 Michigan Avenue, N.E.
Washington 17, D. C.

NEW 1958 STUDIES IN

SACRED THEOLOGY

- The Concept of Conscience According to John Henry Newman. (No. 106A) *F. J. Kaiser* $3.25
- Blood and Water: The Wounded Side of Christ in Early Christian Literature. (2nd Series, No. 108) *A. A. Maguire* $ .50
- The Morality of Medical Experimentation on Living Human Subjects in the Light of Recent Papal Pronouncements. (2nd Series, No. 106) *J. J. Shanners* $1.25
- The Moral Problems of the Theatre. (2nd Series, No. 94) *I.W. Butler.* $1.75
- The Moral Obligation of the Individual to Participate in Catholic Action. (2nd Series, No. 107) *J. F. Murphy.* $2.75
- The Prayer of Christ According to the Teaching of St. Thomas Aquinas. (2nd Series, No. 105) *M. V. Wolfer.* $ .75
- Priestly Studies in Modern Papal Teachings. (2nd Series, No. 104) *C. Lind* $1.25

Order Today From:

THE CATHOLIC UNIVERSITY OF AMERICA PRESS, Dept. A
620 Michigan Avenue, N.E.
Washington 17, D. C.

COMPLETE 1958 CATALOG FREE ON REQUEST

THE MAN FROM EMKAY –

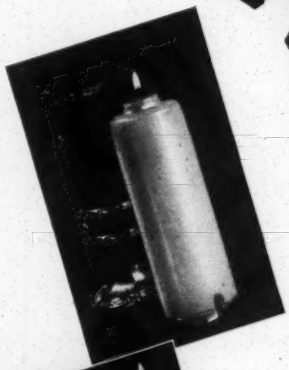
One Source for ALL your Candle Needs!

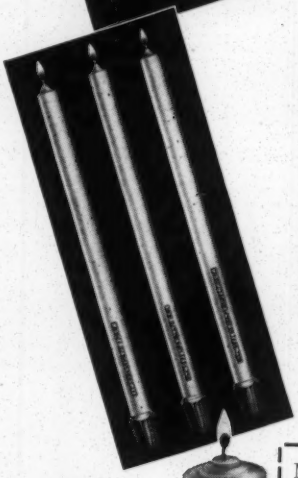
Your experienced Emkay representative offers you these three important benefits

✓ FIRST, he's there when you need him, — providing faster, more economical *personal* service.

✓ SECOND, he carries a complete line of candles and accessories . . . you deal with one reliable source for all your needs.

✓ THIRD, the man from Emkay stands for quality and dependability. Every Emkay Candle is guaranteed to burn slowly, evenly and cleanly . . . to give you more quality per dollar . . . to be as perfect a symbol as a Candle can be.





Emkay® Candles

MUENCH-KREUZER Candle Co., Inc.

SYRACUSE 1, N.Y.

NEW YORK 225-5th Ave. Room 639 — CHICAGO 4140 W. Chicago Ave. — BOSTON 73 Park Drive

NEW ORLEANS 6140 General Diaz St. — LOS ANGELES 745 E. Pico Blvd.

Purveyors to the Vatican by Appointment

MAIL COUPON FOR FREE CATALOG

Muench-Kreuzer Candle Co., Inc.
Dept. R-1158 Syracuse 1, N. Y.

Please send your new, completely illustrated 28-page Catalog describing Emkay's *complete* line of Church candles and accessories.

Name .....

Address .....

City ..... State .....

Firms with Episcopal Authorization to Replate and Repair Sacred Vessels

BOSTON:	BENZIGER BROTHERS, INC., 95 Summer St. Phone: HAncock 6-6330 (Factory: Brooklyn, N. Y.)
CHICAGO:	ALT SILVER PLATE MANUFACTURING CO. 413-421 North State St. BENZIGER BROTHERS, INC., 223-225 W. Washington St. Phone: FRanklin 2-8936 (Factory: Brooklyn, N. Y.) LAWRENCE N. DALEIDEN CO., 218 W. Madison St. (Factory and Office) Phone: FRanklin 2-5156 DAPRATO STATUARY CO., 762 W. Adams St.
CINCINNATI:	BENZIGER BROTHERS, INC., 429 Main St. Phone: MAin 0766 (Factory: Brooklyn, N. Y.) FR. PUSTET CO., 210-216 East 4th St.
CLEVELAND:	JOHN W. WINTERICH AND ASSOCIATES, INC. 3700 Euclid Ave.
NEW YORK:	BENZIGER BROTHERS, INC., 6-8 Barclay St. Phone: ORegon 5-7050 (Factory: Brooklyn, N. Y.) THE EDWARD O'TOOLE CO., 65 Barclay St. FR. PUSTET CO., 14 Barclay St. RAMBUSCH DECORATING CO., 40 West 13th St.
OMAHA:	KOLEY PLATING CO., 2951-53-55 Harney St.
ST. PAUL:	THE E. M. LOHMANN CO., 413-415 Sibley St.
SAN FRANCISCO:	BENZIGER BROTHERS, INC., 758 Mission St. Phone: SUtter 1-5159 (Factory: Brooklyn, N. Y.)

Obtainable in three blends at your dealer, or direct from the Trappist Monks.

ABBEY OF OUR LADY OF NEW MELLERAY DUBUQUE, IOWA

Blend	*Price per pound*
"Melleray"	$2.90
"Abbatial"	1.85
"Benediction"	1.50

Trappist incense comes in fine grains, and packaged in one-pound can and four-pound box.

(Postage Extra)

Clergy and Religious need not send cash with order.

'FAIR SHARE'* FUND CAMPAIGNS

The Incomparable Record Continues!

Partial List Since September, 1958

THIRD TIME IN THESE PARISHES	*Goal*	*Obtained*
St. Joseph, Shawnee, Kan.	$275,000	$326,000
St. Joseph, West Chazy, N.Y.	65,000	116,167
St. Patrick's, Corpus Christi, Tex.	250,000	325,000

SECOND TIME IN THESE PARISHES	*Goal*	*Obtained*
St. Mary's, Potsdam, N.Y.	$200,000	$301,146
St. Alphonsus, Tupper Lake, N.Y.	130,000	155,115
St. Joseph, San Antonio, Tex.	120,000	138,000

INCREASED INCOME	*From*	*To*
Cathedral of the Sacred Heart	$21,000	$55,000
Gallup, New Mexico	per annum	per annum

This Parish had a successful Capital Fund 'Fair Share'* Campaign in 1954.

FOR HIGH SCHOOLS	*Goal In Progress*
Catholic High School, Little Rock, Ark.	$700,000
Central Catholic High School, Lafayette, Ind.	800,000
Catholic High School, Salina, Kan.	450,000

CONSULTATION WITHOUT OBLIGATION

THOMAS RICHARD FINN AND ASSOCIATES
314 East 51 Street
Kansas City 12, Missouri
Telephone: PLaza 3-4155

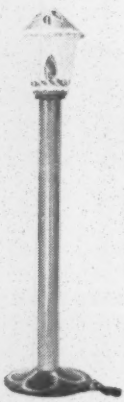
* Reg. U.S. Pat. Off.

BEAUTIFUL NATIVITY SETS

In seven sizes. Figures of rare beauty. Finished in rich antique colors

20 pieces and stable.	Figures 7 inches high..	$19.90
	without stable...	11.95
20 pieces and stable.	Figures 9 inches high..	27.95
	without stable...	19.50
20 pieces and stable.	Figures 12 inches high..	49.00
	without stable...	33.00
20 pieces and stable.	Figures 16 inches high..	89.00
	without stable...	59.00
21 pieces and stable.	Figures 21 inches high..	215.00
	without stable...	110.00
21 pieces and stable.	Figures 25 inches high..	275.00
	without stable...	175.00
20 pieces and stable.	Figures 32 inches high..	595.00
	without stable...	425.00

Send for Catalog of Outdoor Sets



OUTDOOR LANTERN POST

A giant 51½ inches high! Colorful doorway greeting consisting of a bright red lamppost topped with a holiday decorated, snow flecked lantern containing a realistic, flame-tip lamp. Complete with a black, metal-effect plastic base. Equipped with lead cord and tri-plug for easy attachments of additional illuminated decorations. Shipped express collect. Per Pair.....$14.50

●

Christmas Mass cards for the clergy. Per 100....$5.95
Send for sample

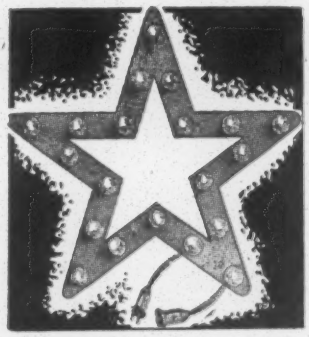
MUSICAL NATIVITY SET

It makes the ideal Christmas gift. Beautifully detailed in metal, bronze finish. Music box plays "Adeste Fideles". Height 5½ inches; width 6½ inches.

Postpaid.....$7.95

Send for our catalog on trees, lights and music boxes. The largest selection in the country.

OUT-OF-DOORS METAL CHRISTMAS ELECTRIC STAR



Weatherproof lamps with rubber washers to keep moisture out and lamps tight in socket. Complete with plug and connector. Three popular sizes:

10 lights—16″ wide. P'pd. $8.95
20 lights—21″ wide. P'pd. 17.50

Illuminated plastic angel, completely waterproofed, for indoors or outdoors. Height 31 inches. Express collect.....$5.95

GIFTS FOR USHERS, ALTAR BOYS, BENEFACTORS

Send for Our Latest Religious Article Catalog

The EDWARD O'TOOLE CO., INC.

19 PARK PLACE **NEW YORK 7, N. Y.**

Meet Saint Teresa

by

MONSIGNOR JOSEPH P. KELLY

A NEW life, with popular reader appeal, of one of the greatest saints and most lovable personalities in the history of the Church.

$3.95

FREDERICK PUSTET CO., INC.

14 Barclay St. New York 8

210 E. 4th St. Cincinnati 2

HERDER OF ST. LOUIS

PATHWAYS OF LOVE

By Victorino Osende, O.P. Few contemporary spiritual writers have succeeded as well as Fr. Osende in presenting the traditional doctrine of spirituality in a style that appeals to the 20th century Catholic, and of detecting the special problems and exaggerations to which the modern Catholic is exposed. Another masterly work by the author of the popular *Fruits of Contemplation*. $3.95

WHAT THINK YOU OF CHRIST?

By W. R. Bonniwell, O.P. The title of this new book is one of the most probing questions that could be asked of a man in any age. The question has a special significance for the present generation, which to all appearances is facing a new epoch in the history of the human race. The author has made a judicious selection of the persons who came into contact with Christ and through them he exemplifies to modern man the terrible tragedy of the rejection of Christ and the happiness of those who accept Him. $3.75

NATURE OF BELIEF

By Martin C. D'Arcy, S.J. The modern approach to religion is not held up so much by historical prejudice and formal abjection to dogmatic teaching as by bewilderment regarding the proper grounds of certainty. The author deals with what for many is the most urgent of all problems. $3.95

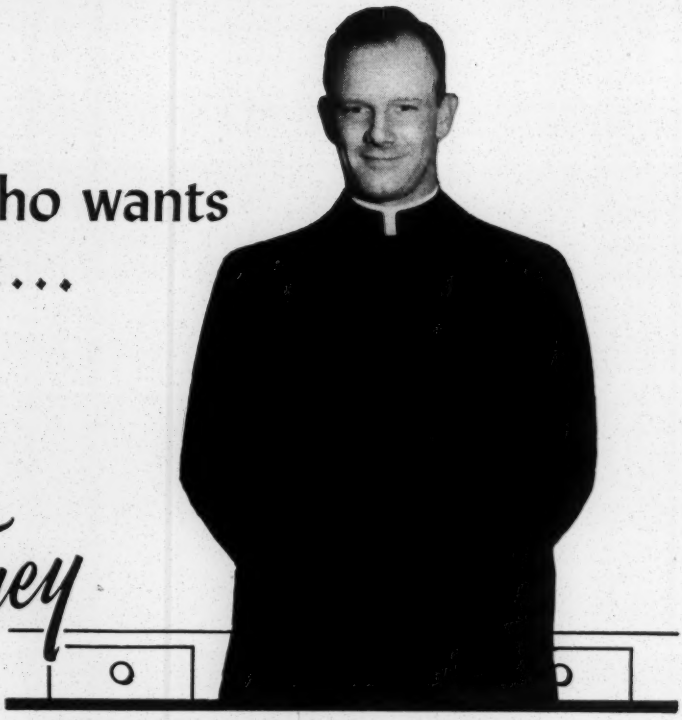
At your bookstore

B. HERDER BOOK CO.

Publishers

15 & 17 S. Broadway
St. Louis 2, Mo.

for the Priest who wants the Best...



Toomey

CLERIC-COLLAR Shirtfronts and Rabats

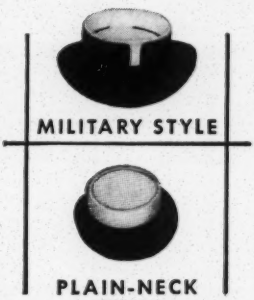
There is a specific model for every popular collar style and size — *You get exact fit* —

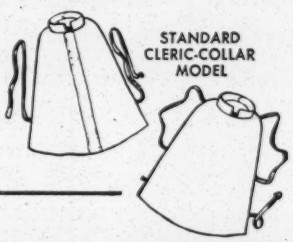
materials and workmanship are high grade — *You get a handsome product* —

the collar bands are guaranteed not to wilt from perspiration — *You will always look trim in a Toomey front* —

and the price is low because we share our savings from volume production with you.

Our De Luxe Shirtfronts have elastic arm straps and waistband. Standard models have waist tie-strings.





BUY THEM FROM YOUR Toomey DEALER (RELIGIOUS SUPPLY HOUSES) THROUGHOUT UNITED STATES OR CANADA

R. J. TOOMEY CO.

Department of Sacred Science, Graduate School of Arts and Sciences announces

a course in **CONTEMPORARY MORAL PROBLEMS**

by Very Rev. Francis J. Connell, C.SS.R.

The presentation of Moral Principles and their practical application to present-day problems in the fields of Law, Business, Politics, Medicine, Nursing and Education.

Open to Graduate, Undergraduate, and Special Students

Lectures will be conducted Fridays, 4:10 to 6 P.M.: Saturdays 9 A.M. to 12:35 P.M. on the following dates:

Nov. 7 and 8	Dec. 5 and 6	Jan. 9 and 10
Nov. 21 and 22	Dec. 19 and 20	

The course is designed to help clerics, business and professional men and women, Brothers, Sisters and the laity in the application of moral principles to problems directly related to fields of human behavior in contemporary society.

Early Registration Suggested

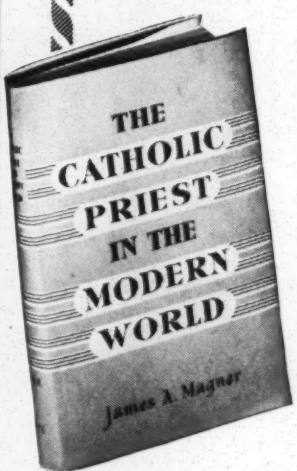
For further information write: Dean, Graduate School of Arts and Sciences

St. John's University

LONG ISLAND DIVISION: Grand Central & Utopia Pkwys. Jamaica 32, N.Y.

An Ideal Christmas Suggestion . . .

for EVERY PRIEST and SEMINARIAN



"The Catholic Priest in the Modern World"

by Rt. Rev. Msgr. James A. Magner
with a foreword by Cardinal Stritch

Unanimously commended, for clergy and laity. . . .

"Every phase of parish work, social action and education is examined . . . an ideal source of meditation, reflection, and serious mental prayer." *American Ecclesiastical Review*

"Apostolic power for the modern age." *The Shield*

"A clear view of the priest's vocation, personality, and life." *The Grail*

$4.75 at your bookstore or directly from the publisher

THE BRUCE PUBLISHING COMPANY
312 Bruce Bldg., Milwaukee 1, Wisconsin

"Guaranteed Beeswax Content" — THE STORY . . .

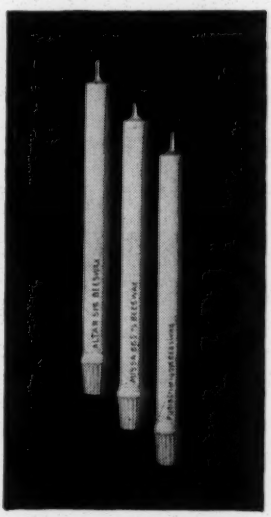
Mere technical compliance with the Canon is not enough. The Clergy and Religious know that other considerations qualify Will & Baumer Beeswax candles as appropriate symbols to represent eternal truths, piety and devotions . . .

SYMBOLICALLY APPROPRIATE . . . the correct balance is maintained between wax, wick and flame to form the perfect symbol. The wax is fed to the wick slowly and steadily, causing them to burn quietly, cleanly and evenly.

PURITY OF PRODUCT . . . only the finest grade virgin beeswax, selected from world-wide markets, tested for purity and refined to eliminate any trace of dross.

CRAFTSMANSHIP . . . by master chandlers, who have ever in mind the sacred purpose for which these candles are intended.

MANUFACTURING INTEGRITY AND SERVICE . . . proven by Will & Baumer's more than 100 years of making beeswax candles for the Catholic Church . . . and by a skilled organization of service personnel and dealers conveniently located to provide the ultimate in product fulfillment.



TU ES PETRUS

Seldom is the faith of the universal Church militant manifested as impressively as it is during the period that starts with the death of one Sovereign Pontiff and terminates with the beginning of the reign of his successor. We have witnessed an especially striking expression of this faith during the past few weeks.

The death of the late and beloved Pope Pius XII brought expressions of sorrow and sympathy from men of good will everywhere, from non-Catholics as well as from Catholics. We rejoiced to see that non-members of the Church in great numbers expressed their appreciation of the late Holy Father's outstanding intellectual achievements and praised him for his labors in behalf of peace and morality. The universality and the depth of the admiration and the love shown for Pope Pius XII marked him as one of the most admired and revered public figures of modern times.

We, the members of the kingdom of God on earth, likewise recognized and praised the eminent intellectual and moral excellence visible in the life and the works of the late Roman Pontiff. Essentially and primarily, however, our esteem for him was something built up in the light of divine and Catholic faith. We praise him, we love him, and we pray with special fervor for the repose of his great soul, because we are aware of the fact that he loved Our Lord enough and loved us enough freely to accept from God Himself the frightful responsibility of looking after our spiritual welfare, of acting as a shepherd over the entire flock of Jesus Christ.

To us he was never a merely remote figure. His words and his works concerned each of us most intimately. The central and the ultimate objective of his labor was that God's glory might be accomplished in our salvation and sanctification. The authority he exercised in the pursuance of that objective was the authority of the Saviour Himself. We recognized him as the Vicar of Christ on earth, as one uniquely near and dear to each one of us by reason of the affection we bear to the Incarnate Word of God.

Now a new Pontiff succeeds Pope Pius XII in the Chair of Peter. His commission from Our Lord is exactly that which Pius XII was called upon to fulfill. The purpose that animates and inspires his activity is precisely the purpose that motivated the labor of Pius XII and of his predecessors in the Apostolic See. The force by which he is enabled to discharge his high responsibility to God is the same divine aid which was lavished upon those who have sat in Peter's Chair before him.

The loyalty, the obedience, and the affection we were proud to tender to Pope Pius XII we now joyously offer to his successor. For these are tributes we offer to Our Lord, the supreme Head of the Church, in His chosen Vicar on earth, our new Sovereign Pontiff, His Holiness Pope John XXIII.

JOSEPH CLIFFORD FENTON

The Catholic University of America
Washington, D. C.

PLATONIC THOUGHT IN CHRISTIAN REVELATION AS SEEN IN THE TRINITARIAN THEOLOGY OF AUGUSTINE

A very powerful case has been made out for the influence of the Platonism of Plotinus upon Saint Augustine. From the Manichaean simple solution of the problem of evil Augustine was delivered by reading the Neo-Platonists and especially Plotinus. It was Plotinus who convinced him that God was a spirit, not a luminous body, and he always remained grateful for this deliverance from the crude fantasies of the Manichaeans. In the two years before his conversion when he was receiving a deeper penetration into Christianity through the sermons of St. Ambrose, he came to know of Plotinus in a very few treatises of the *Enneads* (certainly I/6 "On the Beautiful" and quite probably V/1 "On the Three Chief Hypostases") in the Latin translation of Marius Victorinus. The latter made a determined effort to apply the principles of Plotinus' philosophy to the clarification of the Christian doctrine of the Trinity as against the Arians. The results of such an attempt might not be theologically satisfying but they are interesting. This impact of the mind of Plotinus upon the mind of Augustine was a decisive one because Augustine found a very great area of agreement between the teaching of Plotinus and that of the Scriptures as expounded by St. Ambrose, above all the Gospel of St. John. It was their agreement that God is spirit and altogether immaterial, as Plotinus explains, which liberated him from the Manichaean materialism. Augustine thought that Plotinus' teaching about the Divine Mind was identical with that of St. John about the Divine Logos. Shortly after his conversion, and some think probably at the actual time, he was clearly conscious of certain fundamental differences between Plotinian Neo-Platonism and Christianity. He explains the differences and resemblances as he came to see them in the *Confessiones,* Book VII, chapter 9, which together with Chapters 10 and 20 of the same book give a remarkable view of the relationship between his own thought and that of Plotinus. He always was willing to admit the great measure of

agreement between himself and Plotinus but the influence was always within the clearly defined limits established by the Scriptures interpreted by Catholic tradition. Let us consider this most interesting question of the debt that Augustine owes to Plotinus.

Augustine never ceases to stress the Unity of God as the transcendent Principle of all order and number and so of being. This emphasis derives from Plotinus because to be anything other than Absolute Unity is to be an ordered whole of parts and so in some sense a unity. Still, in stressing the Unity he equally affirms the Being and the Trinity of God. In considering the Trinity-in-Unity he lays the emphasis on the Unity of the Godhead and not, as the Cappadocian Fathers and the later East, on the Three Divine Persons. Augustine starts from the one and simple divine nature which is the Trinity:

> Unus quippe Deus est ipsa Trinitas, et sic unus Deus quomodo unus creator.[1]

This one God is Father, Son, and Holy Ghost. Subordinationism is thus rejected because all that is said of God is also said of each and every one of the Persons who are this God.[2] For Augustine all true thinking begins and ends with the Trinity. Thus it is only as Trinity that God creates us and only as Trinity that we can approach Him. The Three Persons have *ad extra* only one will and operation: *"Ubi nulla naturarum nulla est diversitas voluntatum."*[3] In this very connection Augustine even altered the theory of theophanies which had been advanced by his predecessors. It is not the Word alone who appeared, but the Whole Trinity, God; and He did so, not by Himself, but by means of angels who spoke and acted in His name, who manifested themselves to man in a sensible form.[4] Each one of these three Persons is just as much as the other two Persons: *"Tantus est solus Pater, vel solus Filius, vel solus Spiritus Sanctus quantus est simul Pater et Filius et Spiritus sanctus."*[5] This is circumincession: *"semper in invicem, neuter solus."*[6] Again, the act, which in the Son's

[1] *Contra sermon. arian.*, 3.
[2] *De Trinitate* V, 9.
[3] *Contra Maximinum*, II, 10, 2; *De Trinitate* II, 9; *Enchiridion* XXXVIII.
[4] *De Trinitate* II, 12, ff.; III, 22-27.
[5] *De Trinitate*, VI, 9.
[6] *De Trinitate* VI, 9, 8; XV, 8.

Incarnation, has united the Son to the human nature, thus sending Him into the world, is common to the whole Trinity.[7] Augustine tells us that all that refers to the nature and expresses something absolute must be worded in the singular, since the divine nature, the subject of that absolute, is one.[8]

Certainly the idea of Absolute Likeness by which things are made like, as they are made beautiful by Absolute Beauty, is taken over from Platonism. Once again, Plotinus' thought is very closely approached by Augustine's theology and all orthodox theology in the insistence on God's absolute self-sufficiency, on the completeness and self-containedness of His inner life of love and knowledge and its absolute primacy over the external activity of creation. For Christian theologians and even for Plotinus, an inwardly-turned love and contemplation is the essential divine activity and all God's actions on the creatures He calls into being are secondary. But for Christian theologians creation is not the automatic reflex action that follows the divine contemplation (as it is for Plotinus). Creation is an absolutely free and generous act of the Divine Will. God is not compelled by any necessity to create. The Divine productivity is perfectly expressed by the Eternal Son. Creation and still more Redemption are extra and spontaneous flowings of the single great stream of will and love with which God wills and loves Himself. From all eternity God bore within Himself the archetypes and plan of creatures and of the world.[9] St. Augustine applies verses 3 and 4 of the first Chapter of St. John's Gospel, which he combined in this way: *"Quod factum est in ipso vita erat"*; all that was made was life in the Word, lived in Him, by the Idea He had of it.[10] Here again St. Augustine would depart from Plotinus in maintaining that we can only make such an approach to an understanding of God's inturned love and contemplation as is possible to us when we realize that He is three Persons in One, and that His Unity is not the bare negation of multiplicity of Plotinus' thought at its most negative. Certainly the approach that Augustine had himself made to God in the religious experience of the vision of Ostia was of a much higher

[7] *De Trinitate* II, 8, 9.
[8] *De Trinitate* V, 9, 11.
[9] *De divers. quaest.* LXXXIII, qu. XLVI, 2.
[10] *De Genesi ad litt.*, V, 33.

order and much more than the philosophical excursus toward the Plotinian "One." We have a remarkable study of the distinction between the approach to God of Augustine and the contemplation of Plotinus in the definitive study of the Plotinian scholar, Father Henry.[11]

Augustine was always convinced of the absolute dependence of man upon God and in this he realized how weak he himself was in seeing the truth or acting rightly when he had seen it by his own strength. Here he departed from Plotinus because Plotinus, like all the Greeks, held that the philosopher could and must act virtuously, purify his life, know the truth and ascend even to the threshold of the final vision or union by his own strength and without any special divine help. The Christian faith and in particular St. Paul taught Augustine to look elsewhere for the answer to his desperate condition. The absolute conviction of the transcendence of God and the insufficiency of all things created, their inability even to exist without God's sustaining presence, and above all of the utter helplessness of fallen man if left to himself is the deepest principle of Augustine's thought. We realize this principle is at work in his account of the creation, in his theory of knowledge, and in that doctrine of the good life, of the way of return of the redeemed soul to God, which is the center of his teaching and the terminus to which it is directed. This is so remarkably displayed in the *De Civitate Dei,* VII, 30, and in the *De Genesi ad litt.,* IV, 23.

It is in the doctrine of relations in the Trinity that we have the peculiar contribution of Augustine to Trinitarian theology and the principal departures from Plotinus. Since Augustine has affirmed at the very beginning of his Trinitarian explanation that God is strictly one, the principal difficulty was to avoid modalism and account for the real plurality of Persons. We are introduced to the concept of relations and told that the Persons are relations and relations that are not identified with the substance or the nature since they are not something absolute. On the other hand these relations are not accidents because they are essential to the nature and like it eternal and necessary:

[11] "Augustine and Plotinus," *Journal of Theological Studies,* XXXVIII (1937), 1-23. There is a much longer study of this most interesting question in Father Henry's longer work: *La Vision D'Ostie,* Paris, Vrin, 1938.

Non secundum substantiam haec dicuntur quia non quisque eorum ad seipsum, sed ad invicem atque ad alterutrum ista dicuntur: neque secundum accidens, quia et quod dicitur Pater et quod dicitur Filius aeternum atque incommutabile est . . . Haec non secundum substantiam dicuntur, sed secundum relativum; quod tamen relativum non est accidens, quia non est mutabile.[12]

Thus the Father is called such *ad Filium,* the Son, *ad Patrem,* and the Holy Ghost, *ad Patrem et Filium.* As to the term person, it has been used in the Trinitarian language, for lack of a better term, to designate *three distinct objects;* but like all other terms, it must be understood of God analogically: *"Tres utique sunt . . . Tamen cum quaeritur quid tres, magna prorsus inopia humanum laborat eloquium. Dictum est tamen tres personae, non ut illud diceretur, sed ne taceretur."*[13]

There is surely a very great departure from the emanation of Plotinus when we consider the generation of the Son. In the explanation of the generation of the Son he is following the regular Christian tradition. However, when considering the Holy Ghost it is well to advert that St. Augustine was the first to teach distinctly the procession of the Holy Ghost *a Filio* and to show why he held that doctrine: *"Non possumus dicere quod Spiritus sanctus et a Filio non procedat: neque enim frustra idem Spiritus et Patris et Filii Spiritus dicitur."*[14] The production of the Holy Ghost is common to the Father and to the Son and in this respect it resembles the act of creation which is common to the three Persons, The Father and the Son are but one Principle of the Holy Ghost: *"Fatendum est Patrem et Filium principium esse Spiritus sancti, non duo principia."*[15] It might be said that the Holy Ghost proceeds from the Father *principaliter,* because it is the Father who imparts to the Son, together with His substance, the power to produce the Holy Ghost.[16] St. Augustine admits that he cannot answer the question as to the intimate nature of this procession and

[12] *De Trinitate* V, 6, 16, 17; VII, 24. Cf. *De Civitate Dei,* XI, 10, 1.

[13] *De Trinitate* V, 10; VII, 8, 9.

[14] *De Trinitate* IV, 29; *Contra Maximinum,* II, 14, 1; *In Joannem tractatus* XCIX, 7.

[15] *De Trinitate,* V, 15.

[16] *De Trinitate,* XV, 29; cf. 47, 48.

in what it differs from the generation of the Son. Only in heaven shall we know the answer.[17]

The Divine Persons are, then, relations, and all that does not signify a relation in God is common to them. The Father, the Son and the Holy Ghost are *Wisdom,* although this word is used especially of the Son. Likewise, they are *Love,* although this title becomes more especially the Holy Ghost.[18]

In this entire physchological approach to the Trinity St. Augustine certainly advanced beyond the inheritance he received from others. He surpasses them all when he turns to the created world in search of analogies of the Trinity. It is true that Victorinus had given some indications of this but St. Augustine developed the subject and truly prepared the way for the later Scholastic speculations. Seven books of the *De Trinitate* (IX-XV) are devoted to the development of this theme. The author finds the image of the Blessed Trinity in the human soul which knows itself and loves itself: *mens, notitia, amor. "Haec tria unum atque una substantia"* (lib. IX, 18); in the memory, intelligence and will (lib. X); in the object that is seen, the vision and the attention of the one who sees (lib. XI); in the understanding of the teachings of the faith, the memory we keep of them and the effort we make to recall them (lib. XIII); finally, in the memory, knowledge, and love of God, for it is chiefly then that the soul, which is God's natural likeness because of its three faculties of memory, intelligence and will, becomes still more His likeness by the thought of God who lives in it (lib. XIV).

It is because Augustine realizes full well the inadequacy of all the psychological trinities, as images of the highest Trinity, that he does not attempt in Book XV a cut-and-dried exposition of the doctrine of the nature of the Triune God. His work is not a textbook in dogmatic theology but an exercise in the method of intellectual contemplation which finds its climax in the celestial vision of the eternal, incorporeal, and immutable things of God. *"Jam ergo in ipsis rebus aeternis, incorporalibus et incomutabilibus, in quarum perfecta contemplatione nobis beata, quae nonnisi aeterna est, vita promittitur, Trinitatem quae Deus est inquiramus."*[19]

[17] *De Trinitate,* XV, 45; cf. IX, 17, 18.
[18] *De Trinitate,* VII, 1-4; XV, 27-37.
[19] *De Trinitate,* XV, 4, 6; col. 1061.

Therefore, Grabmann believes that the theology of the *De Trinitate* culminates in a mysticism which is characteristic not only of the personal thought of St. Augustine but of all medieval Catholic mysticism.

Augustine's concentration upon the inner spiritual reality of God and his direction away from the external, material world is manifest in his consideration of the forms in matter to be nothing but the likenesses of the Divine Ideas and traces of God (vestigia). We see the same in Plotinus who considered the forms to be "indalmata," the last and lowest appearances of spiritual reality. Certainly, when we study God in His relation to the created world we can understand how strongly influenced Augustine was in his description of the *rationes aeternae* by the Platonic theory of Ideas, and by Plotinus' doctrine that the first emanation contains the intelligible principles (logoi) of all things.[20] We know that Augustine accepted the Platonic theory of Ideas with the qualification that has become characteristic of Christian Platonism, viz., that these Ideas reside in the mind of God.

Augustine himself believed that no other Greek school of philosophy offered such possibilities for the approach to the God of Christianity. In the *De Civitate Dei* (VIII,5;I,330A), after a short but accurate summary of Pre-Platonic philosophy in Greece, Augustine affirms again the judgment of his earlier works: Plato was the best of the ancient philosophers and most nearly approached the Christian concept of God. Contrasted with the materialism of the later Epicureans or Stoics, the Platonic approach to the human soul and to God is infinitely preferable. We might say that this very high esteem for the position of Plato which includes the Neo-Platonism of Plotinus is expressed in terms of his own metaphysics:

> Let all these thinkers give way, then, as we have said, to the Platonists. Even let those give way, who have been ashamed to say that God is a body but who have thought that our souls are of the same nature as God. The great mutability of the soul, which is wrongly attributed to the nature of God, has not deterred them in this. Rather, they say: the nature of the soul is changed by the body, though in itself the soul is unchangeable. This is like saying: flesh is wounded by some kind of body, though in itself flesh cannot be wounded. The fact of the matter is, that an immutable thing cannot be changed by any-

[20] *Enneades,* IV, 4, 16.

thing, and the fact that a thing can be changed by a body shows that it can be changed by something, and therefore cannot rightly be called immutable.[21]

It is interesting to advert to the defense that Augustine makes of Plotinus in the 10th book of the *De Civitate Dei* when he is considering the question of demonolatry as encouraged by the Neo-Platonic theologians. Augustine says that this would attribute *latria* to someone other than God and such an error is opposed not only to Christianity but is incompatible with the principles of Plotinus. Plotinus held that God is the intelligible light of the human soul, and that the intellectual creature has no superior save God.[22] Augustine in his praise of Plotinus even goes so far as to say that, on this point, Plotinus was in agreement with (*consonans evangelio*) the famous gospel of St. John, in which the true light of man is held to be the Christ-God. However, the followers of Plotinus perverted and distorted his philosophy. What greater respect could be shown?

The transmutation of Plotinus' theology by Augustine will always remain for philosophers the remarkable example of grace working in history. Deeper research only reveals all the more the consistent, constant presence of God in history.

THOMAS A. WASSMER, S.J.

St. Peter's College
Jersey City, New Jersey

[21] *De Civitate Dei*, VIII, 5; I, pp. 332-333H.
[22] *De Civitate Dei*, X, 2; I, 406 B-C.

NEW LIGHT ON THE SPIRITUALITY OF AMERICAN PRIESTS

I. A REPUTATION GROWS

American priests have had a "bad press" in the writings of Europe for over a century. While in itself unpleasant, this may well be considered the more lamentable in that it has involved our reputation anent the matter of priestly spirituality. This evaluation radiated mainly from France where, especially at the end of the nineteenth century, numerous publications took great interest in how the priestly life was lived in the overseas republic. Since that time, the European conception of the American priest has remained rather fixed. Many praiseworthy characteristics were, of course, credited to us, but these are not the concern of the present article.[1] Our interest lies rather with the unfavorable attributes, all of them stemming from the conviction in European minds that, despite the active progress which had come to be our hallmark, zeal for the purely spiritual had not grown apace.

One of the very foremost outside observers, Alexis de Tocqueville, while generally quite kind in his pages, left the unwelcome legacy—still a staple of foreign appraisal—that Americans are a materialistic people. Actually de Tocqueville himself had merely sounded the alarm, noting materialism as a dangerous temptation potentially able to seduce a religious people; his successors seized upon that weakness and made it the major theme of their appreciations. Such a judgment, once accepted, prompted further fears abroad that there were kindred weaknesses in our Catholicism: gigantic institutions, clockwork efficiency, shrewd Yankee planning, etc.; yet with all this very evident achievement, the spirituality at its heart beat but faintly.[2]

[1] Of course not all French writers shared the predominant and ultimately prevailing estimate of the *modus agendi* of American priests. Data establishing the presence and the point of view of this minority group of commentators may be found in the latter half of an article by Professor J. J. Meng, "A Century of American Catholicism as seen through French Eyes," *Catholic Historical Review,* XXVII (1941), 43 ff.

[2] Thus in 1957 Max Lerner discusses American "religious ambiguity," *America as a Civilization* (New York, 1957). Joseph de Leonisse, O.F.M.,

The next step, an attempt to probe why this allegation was so, singled out the priests, since they were the leaders of the Church. Our priests were acknowledged to be zealous, successful men—perhaps unusually successful men—but so busy were they about so many things, so great was the "go-aheadism," the examination concluded, they had remained strangers to their own innermost souls, and, like Martha in the gospels, neglected the better part—the prayer of contemplation, the highest degrees of humility, the unitive way—all the pinnacles of high sanctity. French newspapers, such as *La Vérité,* spoke publicly of our having a congenital American inability to accept complete Christian renunciation.[3]

This overall reproach—alleged disinterest in the heights of spirituality—was buttressed by more specific observations. We were indicted for too great a preoccupation with naturalistic means in our efforts to promote the Kingdom of God.[4] This, in turn, suggested that we lacked a sufficiently resolute reliance upon faith; "pluck" and "push" were what we asked of our Catholic people.[5] Some of the parish activities in the United States, for example, the "scandalous" dances sponsored by the priests, met with censure. To French periodicals, which focused adverse attention upon them, they further hinted something already suspected in the doings of a number of Yankee *curés*—too great a spirit of freedom, an ingenuity much too unrestrained. Both qualities, it was felt, were quite at loggerheads with traditionally accepted notions of clerical docility and ecclesiastical prudence.

Another misgiving regarded our priests as too much given to this world, plunging themselves too deeply and even somewhat compromisingly into community affairs; "sacrificing virtue for zeal" ran the rather neat phrase. In fact, so eager were we to score in civic activities, we did not hesitate to urge our people to become assimilated into the secular community, although it seemed clear

---

"La Situation religieuse aux États-Unis," *Etudes Franciscaines,* X (1903), 351-366. The first two volumes of de Tocqueville's *De La Democratie en Amérique* were published in 1835, the second two in 1840.

[3] Claudio Janet, *Les État-Unis Contemporaines* (Paris, 1876), Part I.

[4] Cf. Jules P. Tardivel, *La Situation Religieuse aux États-Unis* (Lille, 1900).

[5] Max Leclerc, *Choses d'Amérique* (Paris, 1895), 249.

to distant viewers that its pagan milieu must eventually condemn the flock to a sort of second-rate Catholicity.

Any altercation between priest and bishop in the United States somehow received quite ample ventilation in clerical circles abroad. Since these cases were supplemented by the ceaseless activity attributed to our priests and the novelty supposedly characterizing a great deal of it, old-world reaction expressed some wonder about whether American ingenuity and initiative might not border upon disobedience.

Unfavorable notations, such as those sketched above, were so often repeated that as time went on they achieved wide acceptability, and American priests must to some extent contend with them still.[6] One might be tempted to dismiss these notations as just a foreign fantasy, but to do so would be only to compound and perpetuate confusion. What we can state is that European opinions of this sort have been swallowed far too uncritically; they require evaluation within the proper historical perspective; they need further examination in the light of recent ascetical studies. Past failure to do so has yielded superficial conclusions which have unfairly estimated the spirituality of priests in the United States. An informed analysis, I feel certain, will demonstrate that the factual basis of much of the data alluded to, is quite consonant with the styling of our priests as truly spiritual men.

II. THE CONTEXT OF HISTORY

Taking together those activities of ours which disappointed French piety, one finds that their basic component was a certain adaptation which was deemed necessary to solve the special, and indeed unique, problems confronting the priest in the new world. The priest here tried, no less valiantly than his brother priest overseas, to bring the multitudes to Christ; he operated from just as lofty spiritual principles. Some of the specifics of his holiness,

[6] One finds this mentality in the continental book reviews of the ascetical writings of Father Thomas Merton. As late as 1930 one observer felt that our religious demonstrations degenerated into unspiritual parades, while our pulpit preoccupations with money overshadowed the message of revealed religion, Alphonse Lugan, *Le Catholicisme aux États-Unis; son passé, son présent, son avenir* (Paris 1930), 148.

nevertheless, had to be legitimately conditioned by the factual context of his own particular apostolate.

Ingredients autochthonous to the American scene made the practice of a cloistered type of life an impossibility for the parish priest of zeal. A Europe which took for granted the religious urbanities of a long-established Catholic culture had only the faintest realization of how, for years of the same period, America had been a frontier society. Accordingly, our priests, working without any elaborate blueprint, had to meet as best they could the many moral challenges of a rough and tumble atmosphere. The pastor was more the missioner than the permanent rector. He did not undervalue contemplation; actually we have evidence in sermons and correspondence that he envied the quiet opportunities for meditative prayer which were more often the lot of the cassock in the old world.[7]

Because the ecclesiastical organization which claimed him as its vital cog was yet embryonic, the American priest had to serve in the capacity of a jack-of-all-trades. His shepherding of many immigrant peoples brought varied duties; strangers in a strange land, they felt they could trust his leadership alone, and to his doorstep they brought daily those numerous charges, which, while not specifically priestly, his true care of souls and his sacerdotal charity could not refuse. He had little choice but to become a very active member of the community, for the community had already fixed upon him as its very hub.[8]

Granted that his priesthood marked him as a man who must be apart from the rest of men, separation from his people in their

[7] Fine biographies of the major personages of the Catholic Church in America have been published. Details of their lives are available also in the general American Catholic Histories and particularly in the regional histories. This scholarship has emanated mainly from Catholic University and is listed in the bibliography of American Catholic Church History edited by Msgr. John Tracy Ellis. Scattered throughout these studies, one finds indications of a praiseworthy concern with contemplation.

[8] An article in *America*, April 21, 1956, contrasts the position of the frontier priest with that of the priest in today's newly established suburban parishes by employing the sociological terminology, "ascribed" and "achieved" status. As has been indicated above, the trust of the immigrants in their priest did give him an ascribed status; however, his wonderful accomplishments for these people posited an achieved status as well. Historically, their attitude towards him would seem to have been a combination of both.

woes and in their needs would have been more like desertion. The shortage of priests further multiplied his duties, and time for the contemplative life was difficult to come by. Yet, it would be short-sighted indeed to criticize as a lack of spirituality, this devotion to the duty of the moment, this zealous fulfilling of what appeared to be the express will of God.

The realities of his actual situation were responsible also for the fact that certain of the virtues received more frequent public practice. One of the unpleasant phenomena of life around him was a vigorous, overt bigotry against Catholicism. To meet this evil became the duty of the priest as the leader of the Catholics of his locality. He was no less convinced than priests anywhere else of the value of humility; however, the crises that often descended upon him dictated a strong exercise of plain justice and level-eyed fortitude. Even Trusteeism, originally designed to have laymen look after the temporalities of the parish to permit the pastor more time for purely priestlike tasks, ended in failure; though not before it led to abuses which the priest was once more forced to meet—while surely with much unseen prayer—quite certainly with a great deal of shirt-sleeve diplomacy.[9]

The ingenuities and innovations laid to the American priest were not the byproduct of any disobedient spirit. Often in *ad hoc* churches he had to experiment with considerable liturgical epikeia. For him the bishop was a rather vague and distant figure; vast distances, meager means of travel, and slow communication made intimate consultation impossible on any sustained basis. Sometimes, it must be confessed, the novel approaches necessitated by primitive circumstances did occasion a bit of wrangling with parishioners or bishop, mainly though as something of an inevitable *maladie du temps*. It might be mentioned, parenthetically, that when serious disagreements were ultimately adjudicated in Rome, a surprising percentage were resolved in favor of the priest.[10]

[9] Bigotry is colorfully treated in the studies of Ray Allen Billington, Gustavus Meyers, and John Higham. For Trusteeism the reader is referred to footnote five.

[10] Numerous cases are noted *passim* in the life of Cardinal Gibbons by Ellis. Actually one must not read too much into these verdicts, as they sometimes resulted from the inadequate presentation of evidence on the part of the bishops.

Regarding relations with the community, priests in this country did not labor under any illusion that Babbitt-like community spirit was any substitute for sound Catholicism. They realized rightly, though, that the stigma of "foreign," and other handicaps burdening the immigrant, constituted a formidable barrier to Catholics in their praiseworthy efforts to win a fair share of social justice. The then current styling of Catholicism as a religion foreign to, and incompatible with, the basic tenets of American society had been preventing hundreds of potential converts from accepting the Church. Had the priests pursued a policy of *laissez-faire* aloofness, an alert Protestant ministry, very conscious of community relations, would have successfully identified our democracy with the ideals of an exclusive Protestantism. The priest was, whether he liked it or not, in an exacting competition; the welfare of the Church demanded a little flag-waving.

III. PAYS DE MISSION

Bearing in mind these traditional European reservations on the American priesthood, one finds it most instructive to observe the present-day Church in France. Now themselves confronted with the situation of a *pays de mission,* their clergy seem desirous of fielding priests possessed of those very qualities which, in sober accord with historical accuracy, might well be styled "Early American."

Such an outlook has been prompted by growing fears that the priest may have become—not of course through his own choosing—too separated from the everyday affairs of France. This should not be interpreted as implying any lesser emphasis upon the spiritual; the glories of the sanctuary remain as precious, but in countless ways these glories have ceased to leaven sufficiently the busy centers of the factories and the stagnant purlieus of the boulevards. Concerns of French life, running their course on all sides, seem to leave no niche for the sacerdotal role. A percentage of the people resemble an estranged flock who greet all pastoral efforts, not with warm expectancy, but with languid curiosity.[11]

To bridge this frightening tendency towards cleavage, new approaches, many of which had previously been activated in

[11] Eugène Tesson, "Activités temporelles et vie sacerdotale," *Études,* 280-281 (1954), 18-31.

America, have been drawn upon. Church functions now seize eagerly all opportunities: activities close to the heart of the people receive a spiritual baptism in accommodations which the Church offers in order to bring these participants closer to Herself; civic celebrations, Mother's Day, and other observances enjoy their day in the sanctuary. Priests at diocesan synods are urged to get on well with civic officials and to explore any possible avenue of religious *rapprochement* with the particular interests of the people of their districts.[12]

As a result, great stress is being placed upon the initiative and ingenuity of the individual priest. Traditionally American characteristics, these are no longer considered out of place or subversive of due clerical prudence and decorum. Priests busy themselves in various Catholic Action cells and chaplaincies, and have even worked in mines and factories to draw close to the workers. Others among them conduct door-to-door canvasses to root out those who may have become erstwhile Catholics. Trailer missions fan out to the points of the compass; gospel chats are being employed successfully; mission festivals appeal even to those for whom Christ's message may well be a plea of startlingly pristine originality or an unremembered voice of infancy. Even the bleakest situations receive what the American language refers to as "the old college try."

In addition to the above practical evidences which have vindicated somewhat the apostolic approach of the American priesthood, in some of the French ascetical writings of the last two decades we find as well its *de jure* or academic justification. The means of perfection and the concept of sacerdotal sanctity, influenced as these must be by the dimensions assigned the priest's apostolate in modern life, have been explored anew and the old answers have at least something of a new look.

IV. FRENCH THEOLOGY TODAY

Prior to the year 1944 the cardinals and archbishops of France instituted a thorough official study of what should be the role of

[12] E. Viale, "Les Récents Statuts Synodaux et la Pastorale d'Aujourd'hui," *La Maison-Dieu,* 23, 94-110; Claire H. Bishop, *France Alive* (N. Y., 1947); Bertha Mugrauer, "Variations in the Pastoral Role in France," *The American Catholic Sociological Review,* XI (1950), 15-24.

their diocesan priests in modern times; particularly, what notes ought to mark their spirituality. The final report, compiled by Archbishop Guerry,[13] stressed above all else the close bond between the diocesan priest and his bishop, and went on to link the priest's performance of his duties to the state of perfection which has generally been attributed to the episcopal office—that of pastoral charity. Here we have the traditional *vita mixta,* the combining of the active and contemplative lives, of which the bishop has always been the classical example, which patristic thought found in the life of Christ, and of which the scholastics used the phrase *"contemplata aliis tradere."*

Delegated directly by episcopal authority, the priest brings the charity of Christ to the local parish, his area in the diocesan apostolate. To this parish he has offered the quintessence of charity, his gift of self. He lives among his people and his apostolate embraces everything touching upon their salvation. This role is far removed from the static Hebrew concept of the "temple worship" priest; the apostolate of charity ranges beyond offering Mass and administering the sacraments. While those are ever the priest's two principal acts, the Mass being of course his primary and essential function, the diocesan priest, as a member of the bishop's presbyterium, a co-operator, must also share the cares of his bishop. Because of this intimate association with the state of episcopal perfection, French writers, e.g. Georges Lemaître, are inclined to attribute great sanctifying value to these pastoral labors and also to find therein a great and frequent means of perfection.[14] Varied components of the apostolate of charity make up the warp and woof of the parish priest's daily routine; from the standpoint of time they surely occupy a large portion of his waking hours.

When the priest acts thus, he has truly patterned his priesthood after the divine High Priest. As Cardinal Suhard points out, Christ was priest not only in consecrating the bread and wine at the Last Supper and in offering the sacrifice of Calvary. Christ was always a priest; all of His actions possessed definite redemptive value for His human flock.[15] Although we must clearly understand that Christ alone is priest intrinsically, the priest of today is

[13] *Le clergé diocésain en face de sa mission actuelle d'évangélization* (Paris, 1944).

[14] *Notre Sacerdoce* (Bruges, 1945).

[15] *Priests among Men* (Fides, n.d.), 7 ff.

exercising his priestly ministry when he helps to continue the redemptive mission of Christ, begun in his morning Mass, by the endless efforts of his apostolic charity.

This emphasis upon the wide material cause of the priest's sanctification provides ample impetus for a re-evaluation of the spirituality of our American priests who, admittedly, have been generally characterized by zealous and charitable endeavors. Such ascetical teachings have certainly drawn those efforts much closer to the sacerdotal quest for perfection; they deserve more weight and a new importance in fixing the holiness to which the priests of our land may lay claim.

Canon Thils of Louvain has maintained convincingly that the priest's twentieth-century mission extends to all those multiple functions which the modernity of the Church will judge necessary for the well-being of souls and as conformable to the priestly dignity. As a consequence the canards of yesteryear aimed at the "sacristy priest" will find few targets. Sanctity in the present-day priest would be but academic were he without interest—an interest which would duly galvanize his parishioners to subsequent remedial activity—in such worldly fields as housing, unemployment, wage rates, etc.; this on no less an authority than Cardinal Suhard.[16] The means of perfection drawn from the care of souls stretch as wide as the sweeping plains of America and the apostolic vista seen by its pioneer priests.

The severe obstacles which surrounded our early priests in their frontier pastorate and which previously had been regarded as ruling out of court the heights of spirituality are now revealed in a more favorable light. Father Garrigou-Lagrange, in discussing the state of perfection proper to the bishop, teaches that the care of souls is among the greatest means of perfection since charity to neighbor represents the highest effect of love of God and the surest sign of progress in charity towards God. Further, in his opinion, elucidating the *Summa* of Aquinas, the formidable difficulties and obvious dangers inherent in the care of souls, because these obstacles must be fought against and overcome, can engender additional perfection.[17] Hence, the hard-won degree of perfection of the busy

[16] *Growth or Decline* (Fides, 1950), 107.

[17] Reginald Garrigou-Lagrange, O.P., *The Priesthood and Perfection* (Md., 1955), 100, 76.

parish priest should be much more understandingly and flatteringly evaluated.

Such views do not entail a head-on collision with past French insistence upon the notion of priestly separation; they do, however, suggest a contracting of the previous dimensions of that conception. Obviously some removal from the world has to mark the life of the priest; he must be detached for he cannot, as Christ warned, become of the world. Moments of salutary meditation permit him to probe the eternal verities; times spent before the silent splendor of the Blessed Sacrament yield essential spiritual retrenchment; mortification and discipline, even amidst teeming activity, constitute a needed sacerdotal safeguard. All this might be distinguished as an *interior* separation, one determined by the exigencies of his priesthood—a far cry from some of the fallacious pietisms which would exegete the principle of priestly separation in terms of a sort of angelic existence upon his own sterilized planet in outer space. That attitude, instead of permitting the dimensions of separation to be fixed by the exigencies of the priesthood, falls into, to repeat Henry's thought, the incorrect inverse whereby separation becomes what determines—and cripplingly so—the nature of the priesthood.[18]

It is well to mention here the emphatic and repeated statements in the works of the contemporary theologians to whom I have referred, to the effect that they are not proponents of a mere activism. They do contend, nevertheless, that on occasion previous ascetical writers occupied themselves so much with the possibility of personal faults and inadequate intentions seeping into the priest's pastoral charity, that the great value of the charity itself was sometimes overlooked. The other means of perfection, meditation, mortification, the particular exam, pious exercises, etc., are not forgotten but are brought into relation with the pastoral mission itself, the stress being that they are to enhance the effectiveness of that mission.[19]

Canon Thils, in particular, who might well be considered the foremost among them, devotes an entire chapter of his monumental *Nature et spiritualité du clergé diocésain* (Bruges, 1946), to the

[18] Gustave Bardy, *Prêtres d'hier et d'aujourd'hui* (Paris, 1954), 10. A. M. Henry, O.P., wrote the preface.

[19] Canon Eugene Masure, *Parish Priest* (Chicago, 1955), 116 ff.

question of activism, and discusses it at further length in *Ephemerides Theologiae Lovanienses* and *La Nouvelle Revue Théologique*. He insists that the pastoral effort of the priest should be contemplative action, a charity which is truly theological in its synchronization of action and contemplation. Otherwise, he maintains, should the contemplative aspect be missing, since it is an essential element, there cannot be an authentic mixed life. The implementation of true charity bears always a self-sacrifice that facilitates contemplation. One finds oft quoted in the writings of Thils and his kindred-minded fellow theologians, as epitomizing their own sentiment, the famous phrase of Nadal *"in actione contemplativus."*

To what extent has this contemplative aspect of the *vita mixta* been lived by American priests? To answer in any irrefragable fashion is virtually impossible for contemplation cannot be put under a microscope, nor can it be subjected to some sort of slide-rule technique. Both extremes of the spectrum of opinion must be avoided here.

It may well be that our priests have not been as concerned as they might have been with contemplation, but indications are that there has been more concern than is generally credited to them. Indeed, without the slightest hesitation, it can be predicated universally—of priests and of anyone else—that in this matter room for improvement always remains. It would seem, though, that such a record of pastoral charity could not have been compiled by American priests unless there had been present a respectable degree of meditative prayer; a reasoning paralleling the familiar words of Christ, "by their fruits you shall know them."

The concentration presently focused upon the role of pastoral work in forming the spirituality of the priest has also provided insights into the matter of obedience *vis-à-vis* initiative and resourcefulness. Recent discussions featured in *La Vie Spirituelle* have shown their very interested readers how the best practice of obedience and the legitimate individualism of the priest may be joined in complete, healthful harmony. Seminars and sustained courses have been offered to superiors, spiritual directors, novice masters, etc., to disseminate the growing appreciation that the holiest allegiance to the virtue of obedience wisely includes intelligent utilization of its psychological, motivating elements. Sound

obedience is in no way opposed to a true flowering of the personality, nor is it directed against the proper development of God-given abilities. These statements recognize also that the saintly priest considers it a spiritual privilege to be able sometimes to share, through the demands of obedience, the complete immolation of a crucified Christ. Americans might well be startled today in perusing French thought on the improvement of seminary training, to discover that it has now moved to incorporate components of character-building that, at times, are reminiscent of some of the pages of Ralph Waldo Emerson's familiar essay on Self-Reliance.[20]

V. CONCLUSION

Thinking through the points which have comprised this paper, the time seemed ripe for an attempt to work them out logically in terms of a definite upgrading of the spiritual reputation of American priests. The above pages may help a fair-minded reader to concede that early, and then continuing, foreign estimates of the holiness of our priests have been somewhat lacking in appreciation and that the evaluating chorus has been pitched far too low.

Our achievement has been more than big buildings, large numbers, and breathless activity; a creditable spirituality ought to be added; so say the factual witness of history and the deepening of ascetical insight.

Certainly all this is not offered in any narrow, chauvinistic spirit; let its only yield be one all priests can cherish—a wiser, more generous appraisal of the spirituality of the average hard-working priest and a willingness to champion prayerfully the often-difficult distant ministry of another. In the words of the letter sent by His Holiness, Pius XII, to Cardinal Dalla Costa on the occasion of the *Settimana Sociale di Aggiornamento Pastorale,* ". . . there is in the foundation of all pastoral activity, a need for priestly charity,

[20] Due limits are here paternally pointed out by Pope Pius XII: "Indeed some praise as the real peak of moral perfection, not the surrender of liberty for love of Christ, but the curbing of such surrender . . . We transmit the question whether this new foundation, on which some are trying to erect the edifice of sanctity, will be as effective and as solid in supporting and augmenting the apostolic work of the Church . . . it surely does not possess the supreme value, nor is it an adequate expression of the wonderful example recorded in Holy Scripture: 'He humbled Himself becoming obedient unto death.'" *Annus Sacer,* December 18, 1950.

in the sense that all priests must lead the people in the love of God and neighbor, and must first of all give an example of charity towards one another, of the priestly brotherhood as a model for the charity of the faithful."[21]

EDWARD F. KENRICK

St. John the Martyr
New York, New York

[21] Text in *Osservatore Romano,* August 4, 1957. The letter was signed by Monsignor Dell'Acqua of the Secretariate of State.

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for November, 1908, is the first of a series entitled "Modernism in the Past Year," by Fr. C. W. Currier. The author cites the writings of the most prominent Modernists, such as Loisy, Tyrrell, and Murri, testifying their refusal to accept the decrees of the Sovereign Pontiff against the teachings of Modernism. . . . Fr. W. Barry, of England, writing on "How to Read Church History," emphasizes the necessity of complete truthfulness on the part of the Catholic historian. Referring to scandals in connection with the papacy in past centuries, Fr. Barry remarks: "Candor, in some of these instances requires us to be hardly less than heroic. Yet, to suppress or deny that truth which we dislike cannot be a virtue." . . . Canon Sheehan, the famous Irish priest-novelist, contributes the first instalment of a novel entitled *The Blindness of the Reverend Doctor Gray.* . . . Fr. P. A. Doyle, C.S.P., writes on "The Prevailing Priest Famine in the United States." He notes that sufficient effort is not being made by the Catholic laity, especially those endowed with wealth, to cultivate vocations in their own families. He quotes the statement of an anonymous bishop that "the Church in the United States could put to work fifteen hundred more priests tomorrow if she had them.". . . Fr. J. Fryar, writing from England on "Some Curious Epitaphs," quotes a great number of unusual inscriptions found on tombstones, especially in English cemeteries. Some of these contained grim humor, like the epitaph on the grave of a famous angler, "Waiting for a rise.". . . The Analecta contain the second part of the important Constitution, *Sapienti consilio,* by which Pope Pius X reorganized the Roman curia. . . . Some strongly unfavorable comments are contributed by two corresopndents regarding the type of theatricals that they had seen presented under Catholic auspices.

F. J. C.

THE DIVINE MATERNITY

The divine maternity is the greatest privilege of the Blessed Virgin Mary. Without it no other special privilege of hers would exist. We might go further and say that, except for the divine maternity, Mary herself would not exist, for she was created to be the Mother of the Savior, that is, the Mother of God.

THE MEANING

The title Mother of God does not mean that Mary is the mother of the divinity of Jesus Christ, or the mother of the divine nature. She is not a goddess. She remains a creature, yet she is the mother of a Person who is God, and who was God before He became her Son, as well as during and after the time that He became her Son.

These words are more or less familiar to us, but to anyone hearing them for the first time, they seem to be self-contradictory. It may be well to try to make as clear as possible in our own minds how the Blessed Virgin holds the title Mother of God, in so far as we can penetrate into this mystery.

To encounter a mystery is not similar to the experience of running up against a stone wall, but rather like entering a vast, thick forest. We can enter it, taking care not to get lost, even when we know we shall never explore it completely. A mystery of faith is not something to be left severely alone, but contemplated to the extent that God allows us.

THE MYSTERY

God is eternal; Mary came into being only in time. How can she be the mother of what is eternal? God is infinite; she is finite. How can the finite be mother to the infinite? God is the cause; she is the effect. How can the effect produce its own cause? How can a creature give birth to her Creator?

Our human reason knows no complete answer to these questions. Final assent in this matter is given only by faith. The questions concern a mystery. Any answer from human reason alone that completely satisfies us must have distorted the meaning of the title Mother of God. It must have turned it into something that is no

longer a mystery, and such an explanation would be false and incorrect. In the history of the Church there have been such attempts at placing reason above faith. Ill-guided Christians attempted to reduce divine truths to a mere set of rationalistic formulas. Some of the resulting heresies misapprehended the truth about the Incarnation, and in consequence came to deny the Divine Maternity.

INCORRECT DOCTRINES

A quick test of orthodoxy in regard to the Savior would be to ask what is thought of these words of the Creed: "I believe in . . . Jesus Christ, His only Son . . . born of the Virgin Mary." Is the Son of God the Son of Mary? The true Church answers yes. Any other answer leads to heresy in the attempt to explain our redemption. Some heretics today deny the divinity of Christ; in the past some denied the humanity of the Son of God. Thus a certain Marcion refused to accept the first two chapters of St. Luke's gospel that tell us so much about the birth of Jesus. He would not believe that God took on a human nature and became truly man. For Marcion, Christ was God Manifest, not God Incarnate. Valentinus asserted that Mary was not really a mother because, although Jesus was formed, miraculously, within her womb, He was not, even in His human nature, from her substance. The Creed, however, is clear: *natus ex Maria Virgine,* that is, He was flesh of her flesh, and blood of her blood. In His divinity He is consubstantial with the eternal Father; in His humanity He is consubstantial with her.

Another early error was the doctrine that Jesus was only a man in whom God temporarily dwelt. God entered into Jesus at the time of His baptism, and left before His passion and death. Thus it was simply the man, Jesus, who was born, and who later suffered and died. So runs the heretical account. Accordingly, Mary was merely the mother of a man destined to be for a time the habitation of God, but not the Mother of God. This was the teaching of some of the Docetists, and a part of the complex maze of theories called Gnosticism.

A more subtle but equally incorrect view has been ascribed to the teachings of Nestorius. According to this doctrine, Jesus was from the first moment of His existence the temple of God; but the union of the divine and human natures was not a substantial one, but only a moral union. This means that they were not united

except by having a common goal. A moral union exists between two men when they expend their efforts to achieve a common purpose, for instance, lifting a heavy weight. They are morally united, but substantially different. They do not merge into one person. If in our Lord there is only a moral union of the divine and the human nature, then Mary could be the mother of Christ without being the Mother of God.

THE DOCTRINE OF THE CHURCH

The Catholic Church teaches that the union of the two natures in Christ is a hypostatic union; that is, the two natures concur, and in their union are but one Person. Comparisons of a lower order immediately spring to mind. These comparisons may be useful, but, like all comparisons, have their weaknesses, and must not be pushed too far. Especially is this true when speaking of the hypostatic union. That union is unique, and the most apt comparison could only set forth a very distant and imperfect resemblance. But even that may have its worth for us, when dealing with things divine.

We might be tempted to think that the union of two chemical elements uniting to form a single substance like water would be an apt comparison. This, however, would be far wide of the mark. Here the original elements lose their identity, for water does not actually possess the properties of hydrogen and oxygen. It is one substance with one nature. In the hypostatic union, however, the difference between the two natures is not suppressed. The one Person, Jesus Christ, is actually God and actually man at the same time.

A somewhat better comparison can be found in human nature, for each man is a person made up of body and soul. These two components are very different from each other. The body is material; the soul is spiritual. The one occupies a definite portion of space; the other of itself does not occupy space at all. The one is subject to heat and cold, has a certain weight, and will fall if not supported; the other is independent of these laws of material things. The body is made up of many elements and must some day disintegrate; the soul since it is simple cannot disintegrate and will live forever. Now these two parts of man, though differing so completely, form but one person. A man will say, "I was walking,"

or "I took dinner," although these are physical actions; and the same man will say "I thought over this matter," or "I decided on this plan," although thinking and willing are properly the function of the soul. In either case, the same "I" or the same person is acting. Body and soul are so contrary in their characteristics, and yet so intimate in their union, that we could hardly believe this mysterious fact unless we daily experienced it in ourselves, and saw multiplied examples of it in our fellow-men. Had such a marvel occurred but once in God's creation, intelligent beings would be tempted to deny it; since it abounds, we forget how wonderful it is.

Now there is a single astounding mystery of a somewhat similar kind. It is the union of two natures, infinitely distant from each other, yet so joined by God's power as to result in a perfect unity. It is the union of the divine and human nature in the one Person of Jesus Christ. It would be utterly incorrect to think that this is exactly the same as the union between body and soul, but there is sufficient resemblance to amplify our comparison. Just as our actions, either physical or spiritual, are attributed to the same person, so the actions of Jesus Christ, whether of the divine or of the human nature, are justly attributed to the divine Person.

It is always the divine Person that acts, whether He does so in the human or in the divine nature. When He walked about, and when His lips moved in speech; when He rested from His fatigue at Jacob's well and asked the Samaritan woman for water; when He slept in Peter's ship; when He carried His cross; when He hung upon it and between parched lips uttered the words "I thirst" —these actions of His human nature were truly the actions of God, because we always attribute actions to the person.

When He declared, "Before Abraham was, I am," or "Destroy this temple and in three days I will raise it up," and when later He did rise gloriously from the tomb, these also were the actions of God, for our Lord could work through His divine or through His human nature.

All the actions of Jesus Christ, even His physical actions are the actions of God. We can truly say that when He was hungry and thirsty, it was God who hungered and thirsted; when He was tired and weary, it was God who suffered. When He died, it was God who died. When He was born, it was God who was born. And if

God was born of the Virgin Mary, doubtless Mary is the Mother of God.

Brought up in the Catholic faith, we are so accustomed to repeat this title Mother of God, that it no longer strikes us as extraordinary. But when we reflect upon it, and try to realize what it means for a woman to be chosen to be the mother of the eternal, infinitely holy God, the Creator of all things, we may perceive in some feeble measure the greatness of Mary's dignity. To grasp it completely is impossible, for we cannot understand God completely; but the closer we come to God, the more readily we appreciate the richness of the divine maternity. No created dignity is greater than hers. Her place is above angels and saints and she is properly called their Queen, because she is God's Mother. She touches the very confines of the Holy Trinity, and enters more fully than any other creature into association with the Father and with the Holy Spirit, because she is the mother of the Son.

HENRY J. FRITZ, S.M.

Institute of Marianist Studies
Glencoe, Missouri

BEGOTTEN OF GOD

Through natural creation God gives us our being. Over and above this he shares with us at Baptism his own being. He communicates to man something of his own life. He makes us supernatural, greater than nature. God is incommunicable perfection, yet that same omnipotence by which he created us is sufficient also to the work of communicating himself to those whom he created. He draws from the immensity of his own being, allowing us to participate, insofar as a finite being is able, in the infinite. At the moment we are washed with the baptismal water in the name of the Trinity we hear the voice from heaven proclaiming: This is my beloved child, in whom I am well pleased. Through sanctifying grace we are in truth children of the heavenly Father, begotten of God.

But this seems impossible, that we should have a community of nature with God. Separated we are, Creator and creature, by distances impassable. But God has taken the initiative and closed the gap. He has supervened and drawn the creature closer to himself by communicating to him the power to know him as he knows himself, to love him not only with a merely human love but with a love that surpasses all understanding. God, so to say, intrudes himself into the life of man.

APPARUIT BENIGNITAS ET HUMANITAS SALVATORIS NOSTRI

Faith teaches us that the purpose of the Incarnation of the Son of God was to restore to us what had been forfeited in Adam's fall. In a dramatic passage in his Epistle to the Romans St. Paul describes the universal ravages wrought by Adam's fault and, in striking contrast, the no less universal and infinitely superior redemption wrought by the Word Incarnate.

> It was through one man that guilt came into the world; and, since death came owing to guilt, death was handed on to all mankind by one man. . . . In this Adam was the type of him who was to come. Only, the grace which came to us was out of all proportion to the fault. If this one man's fault brought death on a whole multitude, all the more

lavish was God's grace, shewn to a whole multitude, that free gift he made us in the grace brought by one man, Jesus Christ.[1]

We are made conscious of our sinfulness through Adam, but also of our redemption through the Son of God. The Word was made flesh and dwelt among us to make us, at least in essentials, what Adam had been in his relation to almighty God. As holy Church sings in the preface of the feast of Epiphany: "Fitting indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, O Lord, holy Father, almighty everlasting God; for when thy only-begotten Son showed himself in the substance of our mortal nature, he restored us by the new light of his immortality." And in what does this restoration consist? It consists in giving us a new life, a life above our natural one. Christ came into the world that we might have life, and have it in its fullness. In the First Epistle of St. John we read:

> If the Son of God was revealed to us, it was that he might undo what the devil had done, and if a man is born of God, he does not live sinfully, he is true to his parentage; he cannot be a sinner, if he is born of God.[2]

This echoes the words of St. Peter, who writes:

> Purify your souls with the discipline of charity, and give constant proof of your good-will for each other, loving unaffectedly as brethren should, since you have all been born anew with an immortal, imperishable birth, through the word of God who lives and abides for ever.[3]

That is the tenor, lyric and soaring, of the message in the New Testament: you are born anew, begotten of God.

NISI QUIS RENATUS FUERIT

A quiet reserve distinguishes the phrasing which the Holy Spirit employs to refer to the favors which the limitless generosity of God bestows on rational creatures. Human concepts and human language falter and collapse when called upon to bear the weight of expressing the wondrous counsels of God on man's behalf. Yet somehow we are made to understand that man is given a new life in Christ. Regeneration, rebirth—such are the sober yet startling

[1] *Rom.* 3:12-21. (Knox's translation, unless otherwise indicated.)
[2] *I John* 3:8-9.
[3] *I Pet.* 1:22-23.

terms which the Spirit uses to unveil to our finite minds the wonders wrought in the depths of our being by the grace that he pours forth into our hearts. That grace results in the creative formation of a new man, begotten of God. "Whatever gifts are worth having, whatever endowments are perfect of their kind, these come to us from above; they are sent down by the Father. . . . and it was his will to give us birth, through his true word, meaning us to be the first-fruits, as it were, of all his creation."[4] By divine grace a man is stripped of his old self and given a new self; he is reborn in Christ.

In the third chapter of his Gospel St. John introduces a dialog between Jesus and a certain Nicodemus on this very question of man's rebirth in God. Nicodemus, who was to become a secret disciple of our Lord, is limned by St. John as a representative of the old order which was being superseded, a "teacher of Israel," one of the lights of the Sanhedrin and a pillar of Pharisaism. Coming to Jesus of an evening he interrogates him about his teaching. And Jesus opens before his gaze a view which reaches right into heaven. The first step necessary for entrance into the kingdom of God, says our Lord, is to be born again or to be born from on high—the Greek word bears both interpretations. Playing the role expected of a Jewish rabbi, Nicodemus professes to take the statement literally. There was much for him to be surprised at, and it is dramatically appropriate that an orthodox Jewish rabbi should find the idea of rebirth strange. True, the rabbis often said, "A proselyte is like a new-born infant," and Jesus himself was to say, graphically, "Unless you become like little children again, you shall not enter the kingdom of heaven."[5] But obviously the present saying of Jesus moves in a different sphere of ideas. Ignoring the captious note in Nicodemus' question, Jesus gravely answers: "Believe me, no man can enter into the kingdom of God unless birth comes to him from water, and from the Holy Spirit. What is born by natural birth is a thing of nature, what is born by spiritual birth is a thing of spirit."[6] Rebirth is necessary because there are two levels of existence, the one the sphere of the body, the other the sphere of the soul. On each level like produces like.

But the conversation leaves Nicodemus still perplexed. How can these things be? The reader of St. John's Gospel already knows

[4] *James* 1:17-18. [5] *Matt.* 18:3. [6] *John* 3:5-6.

the answer, because the evangelist has pointed out in his prolog that to be a child of God is not the result of any process comparable with that of physical birth, of generation from blood, from fleshly desire, from the will of the male: "Their birth came not from human stock, not from nature's will or man's, but from God."[7] There is question not of carnal birth but of spiritual regeneration. In the beginning the sensible world issued from the waters quickened by the breath of God hovering over the abyss. Now men will be born to supernatural life in the water of Baptism vivified by the Creator Spirit.

DOMINUS DIXIT AD ME: FILIUS MEUS ES TU

"Their birth is . . . from God." So charged with meaning are these few simple words, so incredible is their import, that we almost shrink from accepting their obvious signification. God reveals himself to us as our Father, so that by the power of his love we become his children and may say "Abba, Father." The life of the supernatural man is founded on the life of God. The roots of our life do not grow down into the earth, but up into heaven, reaching out towards the wondrous source of all life, the life of the thrice-holy God. Now we can begin to grasp what the great bishop of Hippo, St. Augustine, meant in that surprising statement of his: "God became man so that man might become God."[8] What was uniquely realized in Christ, when the Triune God conjoined a human nature with his divine nature in the unity of the Second Person, that mystery of the raising of man to God is constantly repeated by grace in the life of the Christian, begotten of God.

Begotten of God. In the sight of our Maker there are but two classes of people: the once-born and the twice-born, those who are born of woman and those who are reborn of the Spirit of God. The first are of this world, the second are of the kingdom of heaven. The first are simply men, the second are other Christs. The maternal womb is the birthplace of the man, the baptismal water the birthplace of the Christian. By nature a man is a child of his parents, but by Baptism he is a child of God.

A child of God: that means to have God as a Father, to have Christ as a Brother, to be joint-heir of the kingdom of heaven.

[7] *John* 1:13.

[8] St. Augustine, *Sermon* 128.

It is a tremendous and overwhelming thought. By grace we are born of God; we are truly God's children. When we say "Our Father, who art in heaven," it is not just a figure of speech; it is the declaration of a mighty and mysterious reality. The Father is the source of all life both within the inmost being of the Trinity and within the souls of men. The divine life that courses, so to say, within the mystery of the Triune God has its origin in the Father. To find the archetype and the source of that perfection which the Holy Spirit pours forth in the soul in grace we must make our way into the Holy of Holies of the Divinity, where the Father by the intuitive comprehension of himself engenders the Son and where from the Father and the Son, as from one principle of infinite love, proceeds that Personal Love which is the Holy Spirit. That knowledge and love does not stop in the Trinity; it overflows into men.

> Blessed be that God, the Father of our Lord Jesus Christ, who has blessed us, in Christ, with every spiritual blessing. . . . marking us out beforehand (so his will decreed) to be his adopted children through Jesus Christ.[9]

This peculiarly Pauline figure of adoption helps us to understand the nature of our divine filiation. God has adopted us as his own. We are his not because of our origin but because he has willed to accept us as his children. "See how the Father has shewn his love towards us; that we should be counted as God's sons, should be his sons."[10] Among men adoption is often the recourse of those who are sterile and barren. With God, who is fecundity itself, adoption denotes unfailing generosity. Among men adoption is but a legal fiction, for there is not—nor can be—any communication of life between adopting parents and adopted children. But God has actually imparted his own type of life to us, and therefore, since we have this divine life from God, we are truly His children, not by way of convention but in very fact. God re-creates us, transforms us, fashions us in the image of Christ.

PRAEDESTINAVIT CONFORMES FIERI IMAGINIS FILII SUI

There is a passage in St. Paul's second letter to the Christians in Corinth that describes the transforming action of the Holy Spirit:

[9] *Eph.* 1:3-6. [10] *I John* 3:1.

> Christ died for us all, so that being alive should no longer mean living with our own life, but with his life who died for us and has risen again. . . . It follows, in fact, that when a man becomes a new creature in Christ, his old life has disappeared, everything has become new about him.[11]

This is but a rationalization of the apostle's own saying, "I live now not I, but Christ lives in me." Evidently man is remade, by grace, in the likeness of Jesus. The resemblance to God with which man is clothed when born of God "by water and the Holy Spirit" bears an analogy to the resemblance which the Son of God, born of his heavenly Father by an eternal generation, has to that divine source from which he proceeds. By Baptism man is re-created to the image of him who is "the radiance of his Father's splendor, and the full expression of his being."

Jesus Christ is the child of God by nature, and it is through him and with him and in him that we are God's children by grace: *Per Christum Dominum nostrum.* As the fragrant oil of consecration flowed from the head of Aaron, anointing him entirely, even to the fringe of his priestly robe, so God's favor descends from Christ to us. The Beloved Disciple saw the blood and water gushing from the lanced side of the Crucified—symbol and surety of the fountains of grace that flow from the Savior. Through Christ to mankind; from Christ to us. It was for us men and for our salvation that the Second Person of the Blessed Trinity, true God of true God, came down from heaven. The Word by whom all things are made and without whom came nothing that has come to be, the well-beloved Son who possesses the God-life in all its fullness, wedded our nature to his own in a personal union so close that from that moment of Incarnation he has existed in two natures. The humanity of Christ, body and soul, intellect and will, was indissolubly assumed to the Second Person of the Trinity and so, by the very nature of things, united to God. By virtue of the Incarnation of the Son of God there is now a new force working in the world towards its at-onement with its Maker. The divine humanity of our Lord, both superseding and containing ours, has already fulfilled the purposes of God for us. For it is through it that we have union with God and are accounted His obedient children, with power to co-operate in His internal work. It is through that

[11] *II Cor.* 5:15-17.

sacred humanity of Christ that all other human beings effect contact with God. It is by our incorporation in Christ that divinity becomes accessible to us. Our Lord, who is the way, the truth and the life, himself taught us this in the allegory of the Vine and the Branches. "I am the vine, you are the branches; if a man lives on in me, and I in him, then he will yield abundant fruit; separated from me, you have no power to do anything."[12] What a striking image—the organic union of the branches with the stock. The life that flows from the Vine vivifies the whole plant.

Baptism is the first application of that law of supernatural solidarity which links to Jesus all the members of his Mystical Body and makes them the beneficiaries of all his redemptive merits as if they themselves had acquired them. In the economy of redemption every Christian is one with Christ. Head and members form but one mystical person. Consider how the Apostle of the Gentiles pictures the Christian's being incorporated in Christ:

> All we who have been baptized into Christ Jesus have been baptized into his death. For we were buried with him by means of Baptism into death, in order that, just as Christ has risen from the dead through the glory of the Father, so we also may walk in newness of life.[13]

St. Paul's original Greek is even more picturesque and therefore more forceful, for the basic meaning of "to baptize" is "to plunge into the water"; hence the apostle here has in mind the external ritual of immersion and emersion, effective symbols of death and new life. At Baptism we are plunged into Christ, grafted upon Christ, incorporated in Christ, identified with him. The life we live is life we share with him, life we receive from him. This solemn truth holy Church proclaims vividly in the candle service of the Easter vigil: the fire that flames on the large Easter Candle, "The Light of Christ," flames also on the tapers held by priest and altar boys and congregation. The same fire lights them all. The life of the body is the life of the Head; the life of the branches is the life of the Vine. It is the same life that pulses through all.

PROPTEREA BENEDIXIT TE DEUS IN AETERNUM

The source of this life in us is sanctifying grace. It is sanctifying —saint-making—grace that informs and transforms the soul of

[12] *John* 15:5. [13] *Rom.* 6:3-4 (Confraternity version).

man and makes of him a being newly created and forges in him a likeness to the Son of the Most High. And what is sanctifying grace? It is a supernatural quality of the soul, permanent and inherent, by which man is made to share in the divine nature. It is called "habitual" grace because it is stable, permanent, not a transient impulse or passing aid but a continuing condition. It is called "sanctifying" because it makes the soul holy: "now you have been washed clean, now you have been sanctified, now you have been justified in the name of the Lord Jesus."[14] Sanctifying grace is a heavenly gift that brings our souls into a new relationship with God; it creates a veritable tie of nature between God and the soul. It is a spring of life, divine life. Only in that culminating miracle of God's love, the Incarnation of the Word, is God's action more fruitful, more stirring, more penetrating. The immeasurable love of God draws the soul into the circle of divine life, so that it is vitalized as by new, godlike powers, casting off its old earthly form of being and putting on a new super-earthly one in its place. The whole personality is reorganized; "the former things have passed away," as St. Paul explains; "behold, they are made new!"[15] The center of gravity, so to speak, is now no longer the old earth-bound self but a new self which is bound to God. When we are baptized in Christ Jesus God communicates to us a new life, a supernature which may be briefly (and therefore feebly) defined as a form of life higher, and absolutely other, than that which we possess by being born of human stock. That is why St. Peter speaks expressly of our partaking of the divine nature,[16] as though in some way God was incarnated in us, not indeed literally and indissolubly, but yet really and truly.

Divine grace ushers us into the realm of the supernatural.[17] To understand grace therefore we must understand what the word "supernatural" means. That word is a clue to the mystery. As the form of the word implies, it signifies what is above or beyond, what is outside the range of nature. Supernatural means superior to the whole natural created order, material and spiritual. It is what lies

[14] *I Cor.* 6:11.

[15] *II Cor.* 5:17 (Confraternity version).

[16] *II Pet.* 1:4.

[17] These two paragraphs lean heavily on Robert Kane, S.J., *The Sermon of the Sea and Other Studies* (London, 1920), *"The Strangeness of the Supernatural,"* 52-68.

outside and beyond the aptitudes, the exigencies and powers—even when infinitely increased in their scope—of all things created when these have nothing but their own natural resources to draw upon. The supernatural is not opposed to nature. It is not antagonistic to its existence nor in conflict with its forces. Hence what is supernatural is not unnatural. For the two orders, the natural and the supernatural, come from the one God and therefore between them there can be no quarrel. The supernatural is simply and absolutely above nature, beyond nature. Even if we think of nature not as it is but as it might be, if we fancy all its potentialities fulfilled, if we intensify all its forces, heighten all its qualities, lengthen the scale of its perfections, yet however far we go, however high we soar, we still stay within nature's domain. Were we even to alter the very substance of things, were we to perfect their very essence (as the Schoolmen say), while we remain within the same order of creation we get nothing but what is natural.

This is true also of the world of man, the world of mind and will, the world of the human spirit. Man's intelligence, capable of assimilating to itself all the universe of sense, resembles the creative intelligence which contains in an eminent and causal manner all the reality of the universe. Man's free will suggests the boundless freedom of God. Yet in their own sphere their powers are but natural, no matter how extended they may be. By unaided reason man can know that God exists; nay more, he can know something even of the nature of God. For the great Creator's name is written on creation; the earth proclaims his omnipotence and the seas and skies salute his splendors. But we are looking only into the mirror of nature where supernature lies reflected as in a glass darkly. This is not the supernatural. To know God only as he is mirrored in his works is to know him only through earthen images, through vague adumbrations and abstract analogies which, while they teach us something of God's transcendent power, teach us much more how infinitely far God's own inner life must be beyond all human ken. The natural man cannot know that simple, limitless reality by which God is God. What constitutes the divinity in itself can lie bare only to the penetrating intuition of God himself. It is a greater impossibility for even the grandest intellect that God has created or might create to see what is the proper object of the vision of God than for a man born blind to have an exact notion of color.

God as he is in himself is utterly and immeasurably beyond the range of all created vision, even if that vision were to be continuously strengthened and enlarged during all eternity.

But Divine Wisdom knew how to enrich and enlarge human nature by infusing into it a power that bridges the gulf between the vision of men and the vision of God. By this infusion of divine power the Creator expanded man's capabilities so as to transcend nature, and out of the expansiveness of his infinite love he elevated man to a plane on which he had no native right to walk. Mankind was given a nobler destiny than the demands of his nature exacted, and the capacity for a fuller happiness along with the means to attain them. Man should be dedicated not to living but to Life itself. Man should be destined for the Beatific Vision, the clear, immediate, intuitive sight of his Maker. To understand this elevation, this lifting of man to a supernatural level, we must realize that there is question not merely of sharing God's knowledge and love; this we already do by the use of our intellect and will. There is question rather of participating in God's own way of knowing, God's own way of loving, even of sharing God's act of knowing, God's act of loving. To give us this power God must, so to say, divinize or deify our nature. No wonder St. Peter did not hesitate to say that we become partakers of the very nature of God.

Sanctifying grace is a reality which affects the soul in which it inheres in much the same fashion as a quality affects the substance which it modifies. Habitual grace is not a purely moral entity; it is a physical reality. The effect of sanctifying grace may be likened to the modification produced in a substance by a quality inhering in it, like beauty or ugliness. Grace is not a substance but the modification of a substance, namely, the substance of the soul. It is a transformation of the soul in which it inheres. It is an ethical formality of which the essential function is to render the soul holy and righteous in the sight of God. It has no independent being but imparts a supernatural perfection of being to the soul.

Though it makes the soul good and holy and pleasing to God, it would be a mistake to regard the goodness which it imparts as equivalent to what would result from the possession of all the natural moral virtues in proper concord. "Full of grace" is not the same thing as mere ethical goodness or moral uprightness. By grace God infuses into the soul a capacity for virtuous living which

was not there originally and which cannot be acquired naturally. When the healing power of grace enters the soul its four wounds are remedied; it acts upon the wound of ignorance which affects the human intellect, the wound of malice which affects the human will, the wound of weakness which makes us reluctant to do the hard things required for salvation, and the wound of concupiscence which impels us to carnal pleasures in preference to spiritual joys. New habits are created in the soul, new insights born; there is a veritable revolution of the old self. Grace is indeed freedom from sin, original and mortal; it is indeed the possession of God's intimate friendship. But it is more than this. When grace inheres in the soul it raises it to a state of being which transcends all the limits of natural goodness, a condition of life which, in its characteristic and specific activities, resembles the life of God as lived in the inner circle of the divine Persons.

Hence it would not be correct to think of grace as something extrinsic to the soul. Sanctifying grace is not a relationship, though it sets up a relationship; in fact, the climax of that relationship is the personal indwelling of the Holy Spirit in the soul of him who possesses grace. But grace itself is not a mere external relationship. The Protestant reformers presented a rather dismal description of grace when they taught that justification, far from blotting out sin, merely masks it, covers it over with the merits of Christ's redemptive death. According to this view grace is a purely forensic and outward imputation of the righteousness of the Savior. Man is left in his own weakness, intrinsically unchanged. As the Church teaches, however, the effect of grace, as the upsurging of the eternal love within man, is to bring man's faculties, man's whole being back again to their pristine course, a course from which they had been deflected by original sin. Therefore grace is not like some magnificent cloak thrown over the human corpse. On the contrary the Church conceives it as a vital force that transforms the soul, divinizing it. It is a participation in God's own being, not, of course, a substantial sharing of the divine nature—for that would be a sort of pantheism—but yet a real, permanent condition which makes the soul not simply good but in a sense divine.

EGO DIXI: DII ESTIS

Grace is not, in consequence, a mere ornament of the soul, a beautification cleansing it of its impurities and perfecting it in its

own line of development. It does not consist in a mere rectitude of the will, still less in a purely legal imputation of justice. It is a real, physical, formal communication of the divine nature by which the substance of the soul is modified, as are its faculties. They are given aptitudes which could never naturally belong to a creature and belong naturally only to the Creator. In last analysis grace is a god-like kind of super-nature added to the nature we received in our creation, or rather it is that nature itself, transfigured, lifted above itself, and endowed with powers and energies of a divine character.

Sanctifying grace is a gratuitous gift of God. The raising of man to the most intimate communion of life and love with God cannot be effected by man himself. It is the work of God alone. We are made children of God not through any merit of our own, not in consequence of any demand of our own being, but solely by the eternal love of God, by a free operation of his mysterious power. God gives himself to those to whom he wills. The supernatural life is the unbidden gift of the living spirit of Christ, who prolongs himself in his Mystical Body and diffuses his life through its seven vivifying channels.

The Church rejects the Protestant contention that the grace of justification is shared in an equal measure by all who are justified and that that measure stays unaltered and unalterable to the day of judgment. The Church holds that justification is an intrinsic process, that the justice and holiness of Christ becomes our own by sanctifying grace, and that consequently this grace may be present in the soul in a greater or lesser degree, depending on the liberality of God and the disposition of the recipient.

Man is not therefore merely passive under the action of grace, like some lifeless log. Grace is dynamic; so must be man's response to it. The new man is born by the creative power of Baptism, but the new man is yet a child. The new life which is poured into him by sanctifying grace has to grow and develop to "that maturity which is proportioned to the completed growth of Christ." Grace can grow, grace can be augmented by good works. The new life implanted in the soul is, so to say, a supernatural force which continually emits new powers, new energies, which continually controls all of a man's religious and moral life, and which, in that effort, itself increases in strength and intensity, like light or heat in the physical order.

And all that a man does under the influence of this new life is meritorious, deserving of an eternal reward, for it is no longer something merely profane and purely human but something supernaturalized, something having supernatural value. Because animated by the breath of the Spirit the regenerated man's acts are meritorious acts; they are of a god-like quality, stamped with the seal of Christ. Of course, the Church emphatically denies that man, with his natural powers only, can in the least merit eternal salvation. There is no such thing as natural merit, but there is a merit of grace. The creative and quickening power of grace is manifested precisely in the fact that it permeates our natural religious and moral energies with god-like qualities, thereby making them bear fruit worthy of Paradise. Eternal happiness with God becomes, as St. Paul puts it, a wage and a reward. But this is due entirely to the merits of Jesus. We must, of course, co-operate. For although grace perfects nature, nature on the other hand conditions the activity of grace. The life of grace is the life of a living man and hence is bound up with his psycho-physical being. Man's whole nature becomes vitally active as a true cause of the supernatural activity. But in all this activity we must acknowledge that it is the power of God, and not any power of ours, that is manifested and rewarded: "When you have done all that was commanded you, you are to say: We are servants, and worthless."

When the Fathers of Trent rejected the fiduciary faith of the reforming theologians, they affirmed the traditional view of grace as an uncertain gift. It is uncertain both in the sense that we cannot be sure we possess it and in the sense that we cannot be sure of keeping it. It is true that by earnest self-examination a man can ascertain with great probability whether he is a child of love, a child of God. But without a special divine revelation he has no unconditional guarantee that he is in the state of grace. Nor has he, without such a special message from God, any unconditional assurance that he may not in the future, by misusing his freedom, by his own fault, be deprived of the gift of grace. How important then it is that we heed the apostle's warning, "You must work to earn your salvation, in anxious fear."[18] Yet we must not tremble with hopelessness and despair; the God who gives us grace is our Father, who will not abandon the children who love him.

[18] *Phil.* 2:12.

No lengthy argument is needed to demonstrate that the life of God within us is imperfect now. It will be perfected only after death. Nevertheless this life of God within, this divine life of grace, is a present reality. Here and now, far as we are from heaven, we know God as he knows himself, for he has given us that intimate knowledge in telling us the truths of faith. Here and now we mortals love him as he loves himself, because in his supreme goodness he gives us his friendship and the grounds for that friendship's persistence, a fellowship in his own circle of life. Mortal and finite though we are, we live on a divine level: our acts, dimly like God's, are of sempiternal significance. Being mortal, we men are destined to die. Yet we do not die, for our spirit lives on. And if we are children of God we are heirs also, joint-heirs with Christ of the kingdom of heaven. There is an eternity ahead, and then, we fondly hope, we "shall see him as he is," we who, by grace, are begotten of God.

FRANCIS A. BRUNNER, C.SS.R.

St. Alphonsus Church
Grand Rapids, Mich.

"UNLESS THE GRAIN OF WHEAT FIRST DIE . . ."

It has always struck me as remarkable that there should be physical and moral courage, natural and supernatural fortitude; that fortitude should be one of the cardinal virtues and even a gift of the Holy Ghost. And there is a sacrament instituted by the Son of God Himself to confirm us in constancy. The whole Christian tradition and way of life emphasize the importance of courage for our cowardly nature.

This virtue shines brilliantly in the high love of the martyrs. We learn it well and are inspired to practice it when we see it sustaining God's heroes in their love for Him even unto death.

One ought not to think that a brave man has no fears. Christ, almighty God and King of martyrs, dreaded His passion. "Now is my soul troubled. And what shall I say? Father, save me from this hour" (*John* 12:27). So did Paul Ni, who gave his life for Christ in the Korean persecution of 1827. When he was but a boy of eight or nine in 1801 his lovely young sister was put to death for the faith. Remembering what she had had to endure he looked ahead along the long road of suffering he would have to travel and cried. In his own narrative written in prison before his death he says: "Nature was not entirely dead in me. Tears flowed from my eyes when I saw this road on which I was entering. But I thought to myself: 'Jesus Christ deigned to walk the way of the cross: why then should I refuse to make the journey? No, I want to follow Jesus step by step.' This thought restored my strength." He was beaten so that he could not walk. The lower part of his body became paralyzed. A twenty-pound yoke was put on his shoulders. After one final severe beating he languished in jail four days and there died of his wounds.

One of the most outstanding characteristics of fortitude is the strength it gives to bear physical suffering. It is amazing how much physical pain a human body can endure. Peter Ouen, another Korean hero, was almost sixty when he heard of Christ and loved Him. He was arrested and when he refused to deny the Master of Heaven was tortured on the rack. Then he was severely beaten and thrown in jail. He was again invited to apostatize, remained

firm, and was racked and beaten more severely than before. His flesh was in shreds and his bones exposed to view. He showed only satisfaction and joy. Arraigned again, the judge said: "I have received orders to have you beaten to death." Peter answered: "That is my most ardent desire." Thereupon the torturers fell upon him. He lost the use of his limbs and had to be carried back to the prison in the evening. He had to be fed. Soon he was put to the torture again in such a way as to kill him as soon as possible. But he would not die. Again questioned, again beaten, the mandarin had him exposed outdoors during the night and water poured over him. Soon he was entirely covered with ice. During his sufferings he thought of Our Lord's passion and prayed: "O Jesus, scourged for me in every part of Your body and crowned with thorns for my salvation, behold the ice with which my body is covered for the glory of Your name." Then he thankfully offered his life to God. At the second cockcrow he died. It was January 17, 1793. Peter was sixty-one years old.

Even a greater challenge to supernatural courage than physical suffering is mental anguish. Many a would-be martyr has been softened even to apostasy by tenderness for a little son or daughter or beloved parent. That is the way the devil attacked Paul Kim. He was a most esteemed teacher in Korea when God's grace came to him in 1830. Love of family and parents is almighty in this country, even to the point of making Christians forget that the law of God and the love of God must be above every other law and every other love. Paul left his father, who was deathly opposed to his becoming a Christian, learned well Christ's teaching, was baptized, then returned home. His father was glad to see him and left him a while at peace. Then one day his father said: "I know how to cure you of this folly" and fell upon him and beat him mercilessly. This happened many times. Paul became gravely ill and wasted away. Then one day, after about two months, his father came in with a knife in his hand and said: "You are dying. If you apostatize, I will recognize you as my son after your death. If you do not, I will now kill you with this knife and then, with this same knife, kill myself." Paul gently but firmly refused. His father rushed at him but was stopped by the mother and brothers. Then they had to prevent him from cutting his own throat. The next day at noon, after devoutly reciting the *Angelus,* Paul died peacefully. The Christians of Korea stand in highest admiration of Paul, to them their glorious martyr.

Supernatural courage is especially necessary when there is question of suffering to be long endured. Final perseverance is a special grace and Christ said: "He that perseveres unto the end shall be saved." The three Andrews: Andrew Pak, 48, Andrew Ni, 64, and Andrew Kim, 46, put to death May 26, 1839, at Taegu in southeastern Korea, were given this grace, and needed it badly. For thirteen years they had been languishing in prison, the cold and filth and vermin of a nineteenth-century jail in the Far East adding to their torments. Only the God for whom they were dying knows the anguish of those years. They were overjoyed at the news of their release from this hell on earth. They gave away as their parting gift to the poor prisoners their clothes and whatever objects they had left for their own use and bade a joyous farewell to the many friends they had made during their long martyrdom. They were beheaded. Even their executioners were won over by their sweetness to the extent of giving them a decent burial instead of throwing their bodies into a ditch with the other criminals.

Those who earnestly love God must have real grit, too, an incapacity for being downed by difficulties and hardships. Even the gentle ones of Christ's flock become lions for His sake. Theresa Kouen was like that. Her father Francis Xavier had given his life for the faith in the persecution of 1791 in Korea. She was resolved to take a vow of virginity, a thing unthought of in her country in those days. Under great family pressure she consented at twenty-one to marry a fervent young Christian named Peter. They both promptly took a vow of virginity. In 1817 Peter was arrested. Theresa went along to prison. They were ordered to deliver up the sacred books and denounce the other Christians. They refused. The judge with blandishments tried to induce Theresa to apostatize and save her life. "God is the Father of all men and Master of all creation," she said. "How can you want me to deny Him? Men of this world never pardon those who deny their parents. There is all the more reason for not denying the Father of us all." She bore the tortures with joy; not even the expression on her face changed during them. When she and her husband were questioned, she was quick to answer first and so was tortured the more savagely. She was allowed to languish in the infected prison for over two years, always gay and joyous and an angel of consolation to others. She used to say: "Besides allowing me to preserve my virginity, God has deigned to

call me to martyrdom. How can I ever thank Him enough?" After twenty-seven months in prison she was beheaded at Seoul in 1819 at the age of thirty-six. An eyewitness reports having seen her body after death, of marvelous beauty with three saber wounds on the neck.

The ability to stand up in the face of opposition for one's principles or chosen objectives is what simple people often call backbone. This unadorned word expresses well an admirable aspect of the great virtue of fortitude, and Columba Kang possessed it. After her husband's death she moved to Seoul and became the energetic, courageous and invaluable helper of Father Tsiou, the only Catholic priest in Korea in those days. She was finally discovered and arrested. In jail she heard of his execution and, having no paper, wrote a brief history of his apostolic work on a part of her clothing. Her prison came to be like a religious house. Six times she was severely racked. Through it all she uttered not a sound and seemed so insensible to pain that the torturers said: "She is a genie, not a woman." She continued her apostolate in prison. She proclaimed the divinity of the Catholic faith and even brought forward arguments from Confucius and other philosophers to prove it. The amazed mandarin only had her tortured the more cruelly, but to no avail. By her words and actions she encouraged her wavering stepson Philip even unto death for Christ. To her delight she was finally condemned to be beheaded. July 3, 1801, she and four other women were taken outside the West Gate of Seoul. Arrived at the place of execution, Columba turned to the presiding mandarin and said: "The laws prescribe that the clothes of those to be executed be removed. But it would be unbecoming to treat women in such a fashion. Tell the head mandarin that we ask to die clothed." The request was granted. Columba made the sign of the cross and bowed before the executioner.

People admire pluck, even in an enemy. This stoutness of heart and gameness in fighting, even against odds, is well illustrated in the life and death of Alexis Kim, one of God's heroes in the persecution of 1815. Alexis was born a cripple. His right side was paralyzed. He led a virgin life and was a very fervent Christian, bearing his poor condition lovingly. He learned to write with his left hand so that he could support himself by copying books. When the police came that Easter morning to take the Christians away to prison they left Alexis behind because he was a cripple. Alexis

began to cry. "What are you crying for?" the satellites asked. Alexis answered: "I am a Christian too. But because I am a cripple you don't want to take me along. That's why I'm crying." "Oh," they replied. "If that's what you want, you come along, too." So he went along in joyous mood. Although in such poor condition, he was frequently tortured and bore it so well his judges were astounded. Before the governor in Taegu he put up a spirited defense of the faith that was in him and at the end said: "So you, too, Governor, ought to thank and adore Jesus and embrace His religion." The governor, confused and enraged, commanded that Alexis be silenced, had his jaw broken, and redoubled his torments. Finally he was condemned to death, signed his own death warrant, and calmly awaited the day of his execution. Being crippled, he could not make straw shoes to support himself like the other prisoners did, so he was soon out of resources. The woman who brought the prisoners' scanty food took this amiss, heaped abuse on him, and finally brought him nothing. Poor Alexis was now in a sorry plight. Weakened by his tortures and wasting away with hunger he died in prison about two months after arriving there. His infirmity, his sweetness of character, his real ability, his courage in defending the doctrine of Christ before his judges, and especially his virginity have endeared him to his people. They love and cherish his name.

God's heroes must possess the stamina essential to facing what repels and frightens, and put up with the hardships a job imposes. Perhaps the more vulgar word for this shade of fortitude ought not to be used in speaking of them, but they did possess it in the highest degree. Father James Tsiou did especially. He was the only priest to suffer with the suffering infant Church in Korea in the eighteenth century. He was sent by the Bishop of Peking in response to the urgent plea of an embassy from Korea because he looked very much like a Korean. December 23, 1794, he fixed his hair and clothes Korean style and at midnight crossed the Amnok (Jalu) at Pien-men, facing death in a closed, forbidden country. He worked zealously with the greatest secrecy and prudence for several years, hiding, fleeing, suffering, exhorting, consoling. Many Christians were savagely tortured to get them to betray him. To prevent this, he resolved to return to China till the storm blew over, but arriving at the Amnok he suddenly turned back to die for his flock. Under torture one of Columba's slaves betrayed everything. Father James,

on the evening of April 28, 1801, put on ordinary dress, slipped out quietly and alone into the dusk, and gave himself up to the authorities at Keum-pou prison. He was forthwith condemned to death. A month later he was taken a few miles outside Seoul city to be executed. Each ear was pierced with an arrow. Having calmly read through the long indictment he said to the crowd in a loud voice: "I die for the religion of the Lord of heaven." He then knelt and bowed his head for the sword. It was 4:00 P.M., May 31, 1801, Feast of the Most Holy Trinity. Pagan and Christian tradition alike speak of the terrible storm of wind and thunder and lightning and rain that swept down on the place of his execution at that hour. Neither Christian nor pagan failed to recognize its significance.

To give one's life for God is the greatest act of love and requires the greatest fortitude. Such death may result from wounds or torture or imprisonment or abuse or exposure or poison. The two Korean princesses Mary Song and Mary Sin were sentenced to die by poisoning. In their death sentence the regent declared that they were "perverted by a wicked religion; that they held communication with the infamous race of strangers; that they saw the foreign priest and, notwithstanding severe prohibition, defiantly hid him in their house [the Palace]. Considering these grave transgressions it is clear to all that they must not be suffered to remain one single day between heaven and earth. Let them be given poison and let them die together." The order was immediately executed and not many hours later the poison was brought to the princesses. They refused to take it themselves, so as not to be charged with committing suicide. They were accordingly forced to take it. Their maid-servants were implicated too, and were taken to the poison-house outside the Little West Gate of Seoul to be executed.

Joy is the constant companion of true supernatural fortitude. That shines forth in the life and death of Alexis Hoang, a man of most humble birth. He bore savage torture not only with firmness but with a truly heavenly joy. One of his legs was broken in the ordeal so that he had to be carried the long distance to the place of execution on a straw mat. But his gaiety never left him. The heavenly joy evident not only in his countenance but whole demeanor when arrested in the persecution of 1801 stupified the satellites who arrested Andrew Kim. His death sentence made him radiant with joy and gratitude to God and the Virgin Mary. And so it was with countless

others. And no wonder. The King of martyrs called those who suffer persecution for justice's sake blessed, and promised them the Kingdom of Heaven.

When Christ's Mystical Body is wracked with pain, mothers suffer special anguish. When Anne Ni went to prison in 1815 her little son went along. He shared with her the horrors of hunger and the privations and sufferings of the jail. Little Tsiong-ak-i died in his mother's arms and went home to God only to welcome his mother there a few hours later. Marie, wife of the heroic Francis Tsoi, was taken to prison with her family. After giving them a sweet little sermon in which she exhorted them: "Never forget God and the Virgin Mary" she sent her four little boys home. Little Steven, a baby at the breast, she kept with her. He, too, died in his mother's arms when, because of the tortures she had to undergo, her breasts became dry and she had no more milk to give him. Under God, only the Mother of Sorrows understands anguish like this.

There can scarcely be found in the history of the militant Church a country whose sons and daughters surpass in heroic fortitude the sons and daughters of Korea. During the ten years following the introduction of Christianity into Korea from Peking by a Korean layman in 1784 there was no priest and consequently no Mass, no confession, no Communion, but many men and women who gave their lives for Christ. Then with Father Tsiou over 200 died for the faith in 1801. From then till 1836 there were again no priests but hundreds of heroes who suffered and died rather than deny the Lord of Heaven. After that the number of those shining examples of heavenly courage, from men and women in their seventies to boys and girls in their teens, runs into the thousands. Seventy-nine of these were solemnly beatified by the Holy Father Pius XI in 1925. No wonder there is a golden harvest of souls in Korea today: 8,000 entering the Church between October and Christmas, 1957, in the vicariate apostolic of Kwangju alone. "The blood of martyrs is a seed." Here are being fulfilled in a uniquely striking way the words of the Lord of the harvest: "Unless the grain of wheat being cast into the earth first die, itself remaineth alone. But if it die, it bringeth forth fruit in abundance" (*John* 12:24 f.).

CLARENCE A. HERBST, S.J.

Seoul, Korea

THE VINCENTIAN HOMILETIC TRADITION

II

The approach which Saint Vincent de Paul made to preaching was influenced by many factors. Some of these have already been discussed, such as the influence of Bérulle's conferences, and the example and teaching of Saint Francis de Sales. But a force by no means small in the shaping of the Vincentian homiletic tradition was the activity of Saint Vincent and his early companions in giving missions to the peasants of the French countryside. From January 25, 1617, when he gave his first mission sermon on the Gondi estates, until 1625, when he founded the Congregation of the Mission to put his work on a broader and more permanent basis, Saint Vincent was acquiring at first hand the deep understanding of the needs of the people which is characteristic of his *Little Method*. Going from village to village, giving missions to the poorest of the poor, he realized at once the futility of any method of preaching which was not eminently popular and practical. The need was too great for trifling. He had to get these people to reform their lives, and to do so he must first motivate them to desire virtue and to detest vice. Then he must give them clear conceptions of what the virtues and vices were, and how they manifested themselves in daily life. Finally, he had to explain to them the means of acquiring these virtues and eradicating these vices. For what he wanted them to do, he had to give them the motives, the definition, and the means. The aim of his preaching shaped the method; form followed function.

Unfortunately, Saint Vincent's mission sermons from these early years have not been preserved. In his conferences to the Daughters of Charity, however, starting in 1634, and in his conferences to the members of the Congregation of the Mission, we can clearly see the *motives-nature-means* sequence which is characteristic of a moral sermon preached according to his *Little Method*.[1] In addition to

[1] Pierre Coste, C.M. (ed.), *Saint Vincent de Paul, correspondance, entretiens, documents* (Paris: Lecoffre, 1923). This is the definitive edition of Saint Vincent's works. The conferences to the Daughters of Charity are translated from it in *The Conferences of Saint Vincent de Paul to the*

these examples, we are fortunate to have his full and formal explanation of the *Little Method* in a conference given on August 20, 1655, to the Vincentians assembled at St. Lazare in Paris.[2] This conference is an explicit instruction on the method of preaching, and represents the convictions and insights which Saint Vincent had developed in more than three decades of teaching the *Little Method* to the members of his own Congregation and to clergy of every diocese in France.

A sermon according to the *Little Method* usually opens with a text, then gives the reason for speaking on a certain subject and a clear statement of what the subject will be and how it will be divided. This is exactly how Saint Vincent opens his conference on preaching. His text is St. Mark, 16:15, "Going into the whole world, preach the Gospel to every creature." This text, he says, is meant in a special way for the Congregation of the Mission, for the missionaries who go throughout the world, preaching in the manner of the Apostles. And what manner is that? "Plainly, familiarly, simply." Although the great preachers of the day might find it to their need and to their taste to "employ elegant language and fine thoughts," God had given to the Congregation of the Mission the *Little Method*. It is of this that Saint Vincent will speak to them.

> My discourse, therefore, is on the method of preaching well, and in order to observe the method myself while I am explaining it, I shall divide my sermon into three points. In the first, we shall look into the motives which should make us well-disposed toward this method; in the second, I shall discuss just what this method consists of, so that we may understand it and be able to put it into practice in the future; and in the third, I shall propose some means which can be of use to us in learning this method.[3]

Keeping to this outline, Saint Vincent first gives the *motives* for employing the *Little Method,* maintaining that it is the natural

---

Sisters of Charity, trans. Joseph Leonard, C.M. (4 Vols.; Westminster, Md.: Newman, 1952). An out-of-print translation of conferences addressed to the Congregation of the Mission is *Conferences and Select Letters of Saint Vincent* (Dublin: Browne and Nolan, 1881). Quotations in the pages of this study are translated directly from Coste's edition.

[2] Coste, *op. cit.,* XI, pp. 257-287.

[3] *Ibid.,* 259.

process of persuading people to do something, that it is the method used by our Lord and His Apostles, and that it has demonstrated its effectiveness even with the most difficult congregations, including the bandits of the countryside.

Coming to his second point, which is the *nature* of the *Little Method,* he is quite brief. He promises that Father Portail, who for years had been his companion on country missions and was now, with Father Almeras, a kind of authority on the *Little Method,* will explain it to the group the next day.[4]

For his third point, as he had promised, and as the *Little Method* demanded, Saint Vincent discusses the *means* of learning to preach in the recommended way. Then, in full fidelity to the plan, he takes up the *objections.* First, it seems to be asking too much to expect a preacher to use the same points constantly. Saint Vincent answers that the points may be disguised, or they may be rearranged from time to time. Furthermore, there are varieties of the *Method* for various purposes, as a method for treating the festival of a saint, a method for treating a mystery, a method for treating a parable, a method for treating a maxim, a method for treating the Gospel, and particular methods for other subjects. A little ingenuity will therefore counteract any monotony.

A second objection to the *Little Method* might be that many who have never heard of it seem to preach quite well without it. Saint Vincent answers, if we may paraphrase him colloquially, that the proof of the pudding is in the eating. The fact is that the *Little Method* gets results, whereas one seems to look in vain for the results produced by many who do not use it but are considered outstanding preachers. He conjures up a few more objections, seemingly as a device for inserting new motives. The conference then closes with a fervent peroration and a request that the missioners offer Holy Mass for the grace to learn how to preach according to the *Little Method.*

From this summary of the conference, the reader should have a fair knowledge of the general theory of the *Little Method.* The

[4] *Ibid.,* 275. Saint Vincent here speaks of Fr. Portail as an expert on the *Little Method* and a little later (p. 279) in this same conference describes both Fr. Portail and Fr. Almeras as specially gifted by God in this regard. His endorsement here enhances the value of the *Summary* of the method made a decade later by Fr. Almeras from the copious notes of Fr. Portail.

explicit content of the conference, however, was only half the lesson on preaching which Saint Vincent gave to his followers on that day in August, 1655. The other half consisted of his own example as he stood before them and spoke. Taking him at his word when he says that in speaking of the *Little Method* he will try to follow it himself, there is a great urge to analyze his conference in the light of classical concepts of rhetorical theory. What, on that day, could a very careful observer have learned from Saint Vincent's words and example about the four traditional tracts of classical rhetoric: invention, arrangement, style, and delivery?

As a theory of *invention,* Saint Vincent's conference is explicit enough. While other sermon subjects are not excluded, the emphasis is clearly on moral instruction, dealing with virtues to be acquired and vices to be avoided. This involves the preacher immediately in the study of his people's moral needs. He must fix upon whatever virtue is most necessary for them at a given time and in a given situation, or upon the fault they most need to eradicate. Then he must study his audience still further to discover what motives will be most powerful in persuading them, and what means will be most in accord with the circumstances of their daily lives. The consideration of *motives* and *means* in his sermon preparation definitely focuses the preacher's attention on his audience, and forces him to observe one of the most essential principles of persuasion, which is to know one's listeners as thoroughly as possible. Even in the *nature* or definition step in the sequence Saint Vincent will not allow the preacher to lose sight of his audience, since the *Little Method* calls explicitly for a definition which is not abstract, but consists chiefly of an explanation and description of the virtue or vice in question which enables the listeners to know with certainty what actions and attitudes in their daily lives are its unmistakable manifestations.

In all this the *Little Method* as taught by Saint Vincent gives a succinct but sufficient theory of invention. The classic rhetorician had his *topoi* or talking points as aids to invention. He would check off causes and effects and circumstances and a dozen other items on which to question himself in preparing his discourse. Sometimes he would gather the provocative questions into mnemonic verses such as: *Quis, quid, ubi,* || *Per quos, quoties,* || *Cur, quomodo, quando.* Saint Vincent shortened the process by asking

only three questions: *Cur? Quid? Quomodo?* For the moral sermons which were the missioner's chief interest, it was enough, for in these three sources lie the deepest wellsprings of persuasion. There can be no doubt that in the study of *motives, nature,* and *means* for all the virtues and vices one has an adequate treatment of invention for a moral sermon.

As a theory of *arrangement,* the *Little Method* is unsurpassed, as can be seen from how well it satisfies the demands of certain rhetorical principles. Any good sermon arrangement, for instance, must not only provide for seizing the listeners' attention at the outset, but must establish the bond of interest at the earliest possible point. Getting attention and arousing interest are not the same. Attention is simply alertness to what the speaker is saying at the moment; interest is eager expectation of what he will say later on. A story, a barrage of dramatic statistics, or a paradoxical statement is enough to get attention at almost any time; to generate interest, however, a speaker must show his listeners that they are personally involved in the outcome of his speech. They must get the feeling that they have something at stake in what he is about to say. And they must get this feeling within the first few paragraphs, or they will be lost in mental wanderings from which it may be difficult to recall them. There is, however, no sounder way of generating such interest than by showing one's listeners that some great advantage to themselves is in the balance. The analysis of *motives* is from this viewpoint an excellent opening for a moral instruction. The *Little Method,* then, begins in a manner that is psychologically sound, for, after an attention step consisting of a pungent Scripture text and a reason for choosing the particular virtue or fault for discussion, it proceeds without delay to the discussion of *motives.*

Another principle of sound rhetorical arrangement is that people must be clearly shown what they are supposed to do before they are called upon to do it. The goal must be made clear before they can be expected to make an effort to achieve it. For this reason, it is psychologically effective to explain the *nature* of the virtue or vice exactly where Saint Vincent does so: after the motives and before the means. In this second step there is full scope for that skillful moral portraiture of which Bourdaloue, among others, was the acknowledged master. The preacher puts the attitudes and

actions of daily life under a powerful light, brings them out of the shadows into which uneasy conscience likes to banish them, and exposes their morality for what it is. If he has studied his listeners well, and if he makes his strokes with precision, the people should recognize their own features in the portrait. If his sermon is on fraternal charity, for example, he has opened with a treatment of the *motives* for practicing it, which should persuade the audience to hope that they are practicing it in their lives. If he then shows accurately what it is and how it manifests itself, the uncharitable person should feel confronted with his shortcomings, and even the charitable person may see new possibilities. All are then in a frame of mind to hear what they can do about it. Attracted by the *motives,* and clearly understanding the *nature,* they want to know the *means.*

Yet a third principle of persuasive arrangement is that a strong call to action should be accompanied by a vivid picture of what is to be done. Since a moral instruction, such as we have been describing, issues finally in some action, even if the action is only the making of a firm resolution, it is wise to follow the advice of Saint Vincent and place the treatment of the *means* at the end. The vivid detailing of the concrete possibilities of practical action is calculated to raise resolution to its highest pitch just when it is most needed. In short, the *motives-nature-means* sequence is psychologically and rhetorically well designed. In its very simplicity it bears the mark of genius.

As a theory of *style,* Saint Vincent in his conference on the method of preaching says only that the language of a sermon should be plain, simple, and familiar. It is here most of all, however, that the Saint's example speaks more loudly than his words. The missioners gathered at St. Lazare to hear this conference had been trained in an age when every student was familiar with rhetorical analysis. Presumably they could analyze the persuasive style of the founder they admired so much. The Saint's vivacity, his rapport, his countless ways of expressing his thought in striking and cogent fashion, his brilliant imagination and facile illustrations—here was eloquence at its highest pitch. Here was a Pauline vigor and excitement which was yet fully conversational, marked and achieved by stylistic devices which, even if Saint Vincent was not fully con-

scious of employing them, were not for that reason any less technical or any less effective.

What, then, are the devices of stylistic effectiveness which Saint Vincent characteristically employs? Here it is impossible, however profitable it might be, to make a comprehensive study. But let us single out at random, to illustrate the point and method, a few of the stylistic devices catalogued in classical rhetoric, and after defining them let us examine how Saint Vincent makes use of them in this conference on preaching.

A very common device is *rhetorical interrogation*,[5] which may be defined as putting questions for some other purpose than to obtain information. Sometimes such questions are used to arouse the attention of the audience before proposing a new unit of the discourse. Sometimes they are used to make a transition, especially when it would be tedious to spin out the logical connection from one part of the speech to another. Sometimes a volley of questions is used at the end of explanations or series of arguments to sum up all the points that have gone before and to overwhelm the audience with their cumulative force. Saint Vincent makes use of interrogation in all these ways.

For example, when he is about to show how our Lord and his Apostles employed the *Little Method,* he introduces this idea as follows:

> The Son of God, who was the eternal Word and Wisdom, chose to express his sublime mysteries in a manner which appeared plain, common, and familiar. And we, shall we be ashamed? Shall we fear to lose our reputation by acting as the Son of God did? O Savior!—But where can we see the Son of God making use of this method? In the Gospel, in the Gospel. There you see observed in his sermons the three points of our method.[6]

Further on, Saint Vincent makes the transition from his first to his second point, or from the discussion of *motives* to the discussion of the *nature* of the *Little Method.* To make the transition he employs interrogation.

> We now come to the second point. In what does the method of which we are speaking consist? What is it, what is this method,[7]

---

[5] Quintilian *Inst.* ix. 2. 6-16. *Auctor ad Herrenium* iv. 15. 22-24.
[6] Coste, *loc. cit.*, 265. [7] *Ibid.*, 273.

Just before making this transition, Saint Vincent had used interrogation to clinch the impression made by his analysis of motives in the first part of the conference.

> Then there is nothing, after these great motives which we have been looking into, there is nothing, except perhaps my great shortcomings, which can prevent us from being attached to the Little Method. Is there any other method more suitable, better, or more advantageous, Fathers? If you know of one, do me the kindness of telling me about it. Tell me, Fathers, is there a better method than this? As for me, I do not know of one, and you are all, I am sure, well convinced of it, more because you know it yourselves than because I have come to tell you of it.[8]

In this quotation just given, the interrogation is closely combined with another stylistic figure called *communicatio*.[9] It amounts to taking one's audience into a kind of intimate partnership in the search for truth, and thereby brings to a high pitch the rapport and reciprocity between speaker and audience. It is a submission of one's case to the judgment of the listeners, appealing to their own good sense and experience, and relying on their honesty and fairness to recognize the truth and justice of one's claims. It dramatizes the speaker's confidence in his cause, it implies respect for the audience, it gives the air of conversational exchange of views. Saint Vincent used it repeatedly with great skill.

There are so many excellent examples of *communicatio* in the conference that it is difficult to choose among them. After claiming that the *Little Method* contains all that is necessary to persuade people, and that there is no other method in use quite as effective in achieving that purpose, Saint Vincent appeals to the missioners, most of whom were experienced preachers, to testify to the truth of what he says.

> There is no method of preaching now in use which is so suited to winning hearts and producing great results. And do not take my word for it. I beg you, look at it yourselves, Fathers. Consider well all the methods they follow in preaching. Consider them well, and judge in truth and according to what your hearts tell you of it, according to your conscience. Put your hands there in the presence of God, and tell me

---

[8] *Ibid.*

[9] Quintilian ix. 2. 20.

if there is a more effective method for hitting the target and reaching the goal than our method.[10]

A little later, when he has shown the need for a discussion of *motives, nature,* and *means,* in any effort to persuade, he combines *interrogatio* and *communicatio* in an appeal to his audience to acknowledge that these three elements of persuasion are all that is necessary.

> What is there left to do after this to incline and persuade a person to practice this virtue? What is left, Fathers? Tell me, if you please, do you think there is still something? Do you know of anything, Fathers? Ah! Will you be kind enough to teach it to me?[11]

At one point the use of *communicatio* goes so far as to break through the traditional silence of the audience, as it often did in Saint Vincent's conferences, and becomes an actual exchange with one of the listeners. The Saint has been speaking of the efficacy of the *Little Method* in missions given to the Italian banditti. He turns to a missioner who had done such work.

> O Savior! Is it not true, Father Martin, that the bandits in Italy are converted during our missions? You have been there; is it not true? We are here in familiar conference: tell us, please, how it is.[12]

Another animated rhetorical figure is *impersonation* or *prosopopeia.*[13] It consists in expressing in direct address the thoughts and sentiments of some person other than the speaker himself. Sometimes it is introduced by the phrase "someone might say . . ." or a similar preface, but quite often the speaker will slip into the other character with no introductory expression, indicating only by a change of voice or of bodily attitude that he is quoting what he thinks are the thoughts and sentiments of another person. With Saint Vincent this is a favorite stylistic turn. For example, when he is giving the outline of the *Little Method,* he first explains why it is necessary to explain the *motives;* then, to show the need for following this up with the *nature* or definition, he slips without warning into the role of a member of the audience, and says the following:

[10] Coste, *loc. cit.,* 260.
[11] *Ibid.,* 262.
[12] *Ibid.,* 268 f.
[13] Quintilian vi. 1. 25 f.; ix. 2. 29-32. *Auctor ad H.* iv. 53. 66.

But it is not enough to tell me what a great obligation I have of acquiring a virtue, if I do not know what this virtue is, nor in what it consists. I see clearly that I have great need of it, and that this virtue is very necessary for me, but, Father, I do not know what it is nor where I can find it.[14]

After using this impersonation of a bewildered listener to show the need of the second step in the *motives-nature-means* sequence, Saint Vincent shifts back to his own personality and viewpoint in order to explain the step. Before moving on to his discussion of the third element, or *means,* he again impersonates an imaginary listener.

Well then, I now see clearly what it is, in what this virtue consists, the actions in which it is found, what these actions are like. It seems to me I understand all this quite well. Clearly it is good and very necessary. But, Father, how difficult it is! What are the means of achieving it, the ways of putting into practice this virtue which is so beautiful and so desirable? I neither know what is expected of me in this regard nor how to go about it. What shall I do?[15]

In frequent instances in the quotations already given from his conference on preaching, Saint Vincent could be heard using the device of *rhetorical exclamation.*[16] The psychology of this stylistic figure lies in the fact that by dramatically expressing his own reaction to a thought, a speaker induces the same reaction in his listeners. Saint Vincent does this repeatedly, and it is perhaps from his example as well as from the explicit advice of Saint Francis de Sales[17] that Father Almeras, or Father Portail, later made the exclamation a recommended feature of the style of the *Little Method.* Rather than accumulate passages in which Saint Vincent employs exclamation, we shall content ourselves with one more quotation, which exhibits how he combined all the rhetorical devices together in many passages with the utmost energy and vivacity. In the following passage from the conference, he first proposes an objection which may occur to his audience *(occu-*

[14] Coste, *loc. cit.,* 260.

[15] *Ibid.,* 261.

[16] Quintilian ix. 2. 26.; 3. 97.

[17] *Letter to André Frémiot* of 1604, in Patrick Boyle, C.M. (trans. and ed.), *Instructions on Preaching, Catechising, and Clerical Life* (New York: Benziger, 1902), p. 69.

patio),[18] and he proposes it by slipping over into the impersonation of one who might raise such an objection *(prosopopeia)*. He then answers it partially by a barrage of exclamations and rhetorical questions *(interrogatio)*, and even more emphatically by concluding from it that the Son of God lacked dignity and wisdom *(ironia)*.[19] Finally, he appeals to his listeners to reject the objection and its implications as a blasphemous absurdity *(communicatio)*.

> But this method is so plain! What will people say about me for preaching this way all the time? What will they take me for? In the end everyone will look down on me; I shall lose my reputation!—You will lose your reputation! O Savior! By preaching as Jesus Christ himself preached you will lose your reputation! To express the message of Jesus Christ in the way Jesus Christ himself chose to express it is to have no reputation. Speaking about God as the Son of God spoke of him means losing your reputation! O Savior! O Savior! Then Jesus Christ, the Word of the Father, had no reputation. To proceed as one ought to in a sermon, in simplicity, in a familiar and ordinary style, as our Lord did, this means to have no reputation; and to do otherwise is to be a man of some repute! To camouflage and counterfeit the word of God, this means having a reputation! Having a reputation means clothing God's word in affectation, dressing it up and masquerading it as a courtesan filled with vanity; it means doing this to the sacred word of God! O Savior! O divine Savior! What does this mean? What does this mean, Fathers? To say that one loses his reputation by preaching the Gospel as Jesus Christ did! I might as well say that Jesus Christ, he who was Eternal Wisdom, did not very well know how to express himself, that he did not understand the matter very clearly, that he should have acted otherwise than he did. O Savior! What blasphemy! Yet this is what they are saying, if not explicitly, at least in the silence of their hearts, if not openly before men, at least before God, who sees their hearts; and they dare to pronounce these horrible blasphemies before God, before God, to his very face! while they are ashamed before men! Before God! Before God! O Savior, merciful Savior! Alas! Fathers, you see clearly what a blasphemy it is to say and to think that we lose our reputation by preaching as the Son of God preached, as he came to teach us to preach, as the Holy Spirit taught the Apostles to preach![20]

The reader who closely studies this powerful passage must concede that Saint Vincent's style can be called highly figurative,

[18] Quintilian ix. 2. 16 f.
[19] *Ibid.*, vi. 2. 15.
[20] Coste, *loc. cit.*, 284.

vivacious, and dynamic. It would be easy to point out even in this one quotation several more stylistic features not indicated earlier, but to be complete it would be necessary to comment on almost every phrase. To tally the many other passages as well, which illustrate the Saint's use of other stylistic turns catalogued in classical rhetoric, one would have to reproduce almost the entire conference on the method of preaching. Such work must be left for someone's full-scale study of Saint Vincent as a preacher and a writer, a study for which the materials are already at hand in Father Coste's definitive edition of his complete works, and for which the procedure is illustrated in recent studies of the rhetorical theory and practice of the Fathers of the Church.[21] When such a study is made, it will confirm these views of Saint Vincent's style as we have seen it in this conference on the method of preaching, which was meant to exemplify the *Little Method* while explaining it.

As a theory of *delivery,* this conference of 1655 is again richer in example than in precept. We know that in other places Saint Vincent spoke and wrote about the need for a natural and conversational delivery, but here he does not discuss it explicitly. Yet who does not see, even in the last quotation given above, that it would be impossible for Saint Vincent to utter the words he did without employing all the variety of vocal change and bodily action which they naturally demand? There could be no harmony with the other elements of the *Little Method* if the element of delivery were not "plain, simple, and familiar." But if there is any doubt that the method of Saint Vincent also called for energy, fervor, and vivacity when these were appropriate to the material, the reader only has to read this conference aloud to be convinced. Let him also picture the energetic, fervent, and vivacious Saint as he delivered this conference. Imagine what he looked like, now white-haired and venerable, still with his gift of mimicry, as he assumed different roles and spoke the thoughts of one fictitious character after another, to the quiet delight of the listening Vincentians. Imagine how the conference room rang with conviction as he asked them

[21] Many examples of such rhetorical analyses are found in *The Catholic University of America Patristic Studies.* In view of Saint Vincent's emphasis on proposing effective motives, an excellent pattern for a study of his methods is the dissertation by Maximiliano Žitnik, *De ratione movendi animos in homiliis Sancti Joannis Chrysostomi* (Romae: Univ. Greg., 1947).

again and again if they knew a more effective and more apostolic method of preaching than he had described. And how the moment of pregnant silence when they could not answer him must have borne witness to their consent! Imagine what inflections he could put on that word "reputation," not letting up on it until its very sound connoted all that was selfish and shallow and unworthy. Speaking to his missioners as he did, he had no need to say anything about delivery. As they sat in rapt attention they knew they were listening to a master, whose energetic, imaginative, wonderfully insinuating and persuasive delivery was all the lesson they needed.

(To Be Continued)

JOSEPH M. CONNORS, S.V.D.

Divine Word Missionaries
Techny, Illinois

Answers to Questions

SUICIDE BY A CAPTURED SPY

Question: A spy in a foreign country is captured by the government. He knows that he will be tortured in order to force him to reveal information very useful to the enemy. Is he permitted in such circumstances to put himself to death by taking a poisonous pill or capsule?

Answer: Even in the extreme circumstances described by the questioner, when there is good reason to fear that the spy will yield to torture and reveal information useful to the enemy, he may not kill himself. This is merely an application of the principle that one may not use a bad means to procure a good end. The man's own government did not have to send him to the foreign country; but they did so, and hence must take the consequences if he is captured and forced to give information. Of course, the agent is bound to refuse to give any secret information as long as his physical ability endures. In these circumstances he should pray earnestly for the courage to resist the efforts of his captors.

A PASTOR'S OBLIGATION IN PAULINE PRIVILEGE CASES

Question: When a person requests a pastor to present to the diocesan authorities a petition for a Pauline privilege, is the pastor obliged to render this service? I have heard of a priest who refuses to do anything in such a case, on the ground that, since there is question of a *privilege,* the pastor has no obligation to undertake the case.

Answer: Any pastor who would free himself from the task of helping a parishioner in the case described on the ground that he is not bound to help a person obtain a *privilege* is surely ignorant of the significance of the word "privilege" in the phrase "Pauline privilege" and of his pastoral obligation to render reasonable serv-

ice to the residents of his parish when they seek his assistance. The privilege in question is a concession to a person who was married before baptism to an unbaptized person, but later was baptized. If subsequently the unbaptized partner refuses to live any longer with the convert, or at least will not live with him without offense to God *(sine contumelia Creatoris)*, the baptized person may contract a new marriage with a Christian. This privilege has been granted by God, as an exception to the indissolubility of marriage, through the inspired declaration of St. Paul (*I Cor.*, 7:15), and is communicated to individuals, when the conditions are fulfilled, with the supervision and the approval of the Church. It is the right of the local Ordinary and of the Holy See to decide whether or not the privilege is to be granted. A pastor has no right to refuse a parishioner this privilege when the conditions seem to be present. On the contrary, the pastor is obliged, in virtue of his duty to care for the spiritual welfare of his flock, to give advice and assistance to one of his parishioners who presents his case to him. Of course, the pastor has the right to make inquiries in order to find out whether or not the essential conditions for the Pauline privilege are fulfilled; for lay persons are likely to misunderstand this exception to the natural law and believe that they have a case, when in reality there is no possibility of the use of the Pauline privilege (for example, when they were both baptized non-Catholics at the time of the marriage, which was subsequently consummated). If, by sufficient inquiry, the pastor finds out that it is certain that there is no ground for the application of the Pauline privilege, he can inform the petitioner of this fact, and his duty as far as this phase of the parishioner's problem is concerned is ended. But if there is any probability that the requisite conditions for a Pauline privilege are present, the pastor must arrange for the presentation of the case to the diocesan authorities.

THE CHURCH FAST AND THE EUCHARISTIC FAST

Question: There seems to be some confusion among priests as to the kind of liquid nourishment one may take up to an hour before Holy Communion. I have heard some priests say that a person may have soup (even with small pieces of meat or vegetables), egg-nog, etc. Others say that only thinner liquids are per-

mitted. I am inclined to believe that these latter are confusing the eucharistic fast with the Church fast. Will you please give a clear statement on this matter?

Answer: Our questioner surmises correctly that some priests fail to distinguish between the law regarding the liquids that may be taken up to one hour before Holy Communion (or before the beginning of Mass for the priest) and the law regarding liquids that may be taken between meals on a fast day. On a fast day, such as a weekday in Lent or an Ember day, those who are obliged to fast may drink between meals, as often as they wish, liquids *which are not very nourishing.* Such liquids would be tea, coffee, wine, beer and (according to the generous interpretation of most of the bishops of the United States in their regulations concerning fast and abstinence) milk and undiluted fruit juices. But on a fast day one who is obliged to fast may not take between meals such liquids as soup, egg-nog, cream, etc., which are practically as nourishing as solid food. But a different norm is to be followed in regard to the liquids which one may take up to one hour before Holy Communion (or before the beginning of Mass for the priest). In such a case one may take even nourishing (though non-alcoholic) beverages, such as soup with small pieces of meat or vegetables, cream, egg-nog, malted milk, etc. We are now presuming that it is not a day of Church fast, or at least that the individual making use of this privilege is not bound to fast. In a word, when there is question of the non-alcoholic nourishment permitted up to one hour before Holy Communion, one may follow the principle, "If you can drink it, you can have it."

THE CHANGE IN CANON 1099

Question: When Pope Pius XII changed the law laid down in Canon 1099 in such wise that *all* persons who have received Catholic baptism are now bound by the canonical form of marriage, did his ruling affect in any way those who were born of non-Catholic parents (or at least one non-Catholic parent), had received Catholic baptism but had not been brought up as Catholics, and then were married before a non-Catholic clergyman previous to this modification of Canon Law?

Answer: The change in Canon Law to which our questioner refers began to be effective on January 1, 1949. Any marriages of persons included in this modification—those born of non-Catholic parents (or at least one parent), baptized as Catholics but not brought up as such—which had been contracted previous to the ruling were not, and could not be affected by this modification. If such marriages were valid when they were contracted they remained valid after the papal ruling.

FRANCIS J. CONNELL, C.SS.R.

THE BENEDICTUS

Question: I have been told that there is a recent decree from Rome to the effect that the entire *Benedictus may* be sung before the consecration of the Mass. Is this so?

Answer: The Summer 1958 issue of *The Choirmaster,* p. 62, carries a reference to an NCWC News Service report that the Sacred Congregation of Rites has announced that the *Benedictus may* now be joined immediately to the *Sanctus.* I have not yet seen the text of the Roman pronouncement.

ORATIONS IN VOTIVE REQUIEM MASSES

Question: According to the new rules governing read Requiem Masses *(quotidianae),* only one oration is prescribed, although it is permissible to say three. Is it permissible to say only two, or does the old rule of the uneven number still obtain?

Answer: The Sacred Congregation of Rites has given an answer to the same *dubium* which you propose, under date of November 15, 1956. The celebrant is free to add one or two orations and he is not obliged, as formerly, to make the final one the oration *"Fidelium."* Bugnini, however, commenting on this answer (*Ephemerides Liturgicae,* LXXI [1957], p. 56), feels that it is very fitting to retain the *"Fidelium."* He stresses the custom of the Church, which is constantly mindful (e.g., in the Canon of the Mass, the breviary hours, the absolution after a funeral Mass) of *all* the faithful departed.

THE LITTLE OFFICE OF THE BLESSED MOTHER

Question: If a priest is saying the Little Office of the Blessed Mother from privilege, such as that enjoyed by older members of the Catholic Near East Welfare Association, is it lawful for him to drop the *Ave* at the beginning of the hours, the Suffrages at Lauds and Vespers, and the *Pater, Ave,* and *Credo* at the end of Compline? If the new rules for the Divine Office do not apply to the Little Office, does the *Sacrosanctae* still retain its former purpose?

Answer: Since the *Officium Parvum B.V.M.* is included in the Roman Breviary, it would seem that the General Decree of March 23, 1955, applies to it as well as to the other sections of the breviary even though there is no specific reference to the Little Office in the decree.

MASS OF ORDINATION ANNIVERSARY

Question: Is there any special Mass formulary which I may use on the anniversary of my ordination?

Answer: Except on days when a private votive Mass is possible you must follow the calendar. However, on such days you have the privilege of adding to the orations prescribed by the rubrics oration #20, which is to be found toward the back of the missal among the *Orationes diversae,* keeping in mind the strict regulation not to exceed three orations. If the date of your ordination anniversary falls on the Vigil of Christmas or of Pentecost, on Palm Sunday, or on a double of the first class, you must postpone the oration *"pro seipso sacerdote"* to the first day which is not a double of the first class.

On days when you may offer a private votive Mass, you may, of course, make your own choice. An appropriate Mass would be that of Christ, the Eternal High Priest; there would be no *Gloria* or *Credo,* the Preface of the Cross would be used, and *Benedicamus Domino.* You would add oration #20 as directed above.

THE ABSENCE OF A SACRARIUM

Question: What is to be done with the water used to wash sacred linens in a place where there is no sacrarium? One is directed to

dispose of it in the fire. This is rather impractical, as such a quantity of water will either damage the furnace or put out the fire. One of my predecessors used to put the water on the garden soil on the roof of the building. For a while I was placing the water in a hole of the basement floor under the building, but later I got a scruple about this and started taking the water, by bottle, to a church where there was a sacrarium. I am wondering if this latest practice is necessary?

Answer: Canon 1306, 2, gives us only the alternatives, sacrarium or fire, and rubrical authors have very little to say about the sacrarium except to repeat the directive of the canon. As for damaging the furnace or putting out the fire with such a quantity of water, why not throw the water into the fire a little at a time? The custom you followed for a time of pouring the water into a hole of the basement floor may have best approximated the use of a sacrarium if the water was thus dissipated in the soil beneath the building for that is precisely what a sacrarium does. I know that some merely pour the water on surface soil in a place that will not be trodden upon but I can find no authority for such practice.

JOHN P. MCCORMICK, S.S.

Book Reviews

COSMOLOGY, Volume II of the series: INTRODUCTION TO THE PHILOSOPHY OF ST. THOMAS AQUINAS, by H. D. Gardeil, O.P. Translated by John A. Otto, Ph.D. St. Louis: B. Herder Book Company, 1958. Pp. xii + 218. $3.75.

The main purpose of this well-translated work of Father Gardeil's is to present, systematically, and to defend Aristotle's philosophy of nature as it is generally found in the eight books of his *Physics*. With this in mind, i.e., the basic reliability of Aristotle's philosophical insight into mobile being as distinct from empiriological physics, the author proceeds to outline fundamental aspects of Aristotelian cosmology in nine chapters: (1) Introduction, (2) The Principles of Mobile Being, (3) Quantity and Quality in Mobile Being, (4) Nature, (5) The Causes of Mobile Being, (6) Motion, (7) The Concomitants of Motion, (8) Proof of the Prime Mover and (9) The Aristotelian Astronomy.

This relatively uncomplicated and highly readable study is carefully footnoted both to Aristotle and the relevant Thomistic works, with the addition of some thirty-one invaluable translator's notes. There is a good index of names and subject-matter and, what is most welcome, a selection of translated excerpts from St. Thomas's *Commentary on the Physics* and a full rendition of the *De Principiis Naturae* of the Angelic Doctor. All in all, the book recommends itself to the student of philosophy or to any liberally educated person.

There are some features of the study that should be mentioned: pertinent references to Aristotle's contemporaries or predecessors, an intelligible statement of the significance of Aristotelian realism, a recognition of some of the outmoded empiriological data that Aristotle used, and, a careful annotation of the formal value of the proof for the Prime Mover solely in the light of the *Physics*.

But exception could be taken with the general impression that is left, i.e., that St. Thomas, as a philosopher, had nothing more distinctive to offer in the area of the philosophy of nature than a more lucid restatement of the views of Aristotle. Rather it would seem that just as the metaphysics of Aristotle influenced his philosophy of nature, so the metaphysics of St. Thomas. And surely no one could contend that their metaphysics are identical?

Generally speaking, St. Thomas reinterpreted, metaphysically, the doctrine of hylomorphism. His use of the material principle as a principle of individuation within and for the essence together with the essential transcendental relation of matter and form is not equivalent to Aristotle's analysis. Secondly, St. Thomas confronted and finally reconciled the problem of the one and the many on the level of existence, while Aristotle remained on the level of essence and, at that level, failed to give the full account for even the problem of individuation apart from the problem of individuality. Such an hiatus in his metaphysical doctrine could not leave his philosophy of nature wholly untouched.

Particularly speaking, this reviewer would cite the deficiencies (in a specific study of St. Thomas's philosophy) in the treatment of the substantial union of the material composite being and the treatment of the doctrine of causality. In the latter, an omission of the existential significance of the four causes (in relation to *being*, not just in relation to becoming), and that significance as pointedly made, is to be regretted.

While it is granted that such a task as the objections instance would involve a scholarly effort beyond the express scope and intent of this study by Father Gardeil, the lack of reference to ultimate, metaphysical positions, as directly influencing the philosophy of nature, should not fail to be noted. Unnoticed, the cursory reader would be misled philosophically.

Father Gardeil has accomplished much in presenting and capably handling Aristotelian notions and doctrines relevant to the philosophy of nature and in sustaining their basic soundness. Our objections have centered more on the need for their realistic completion via the more realistic metaphysics of St. Thomas. This reviewer, then, would certainly agree with the underlying contention of Father Gardeil that there is a genuine philosophy of nature, distinct from empiriological physics, and that Thomistic philosophy *is* Aristotelian, but (this reviewer would interject) *not just* Aristotelian.

JOHN E. TWOMEY

THE SACRED CANONS: A Concise Presentation of the Current Disciplinary Norms of the Church. By John A. Abbo and Jerome D. Hannan, 2 vols., 1807 pp., revised ed., St. Louis: B. Herder Book Co., 1957. $19.00.

The revised edition of *The Sacred Canons* merits a warm welcome and cordial reception in canonical circles. Once again this highly serviceable commentary on the Code of Canon Law, clearly and

concisely expounded by two distinguished experts in the field, is made available for the use of seminarians in their scholastic preparations for the priesthood, of parish priests in the solution of canonical questions which frequently recur in the exercise of the care of souls, and of chancery and tribunal officials as a ready reference for more technical problems.

The two volumes are attractively printed in excellent legible type. One is pleased to note that efforts were expended to retain for the most part the pagination of the first edition so that references to either edition can be checked rather easily. A graphic table of contents graces the early pages of this second edition. The wealth of material so accurately documented in the first edition has been enriched so as to embrace most of the recent legislation covering the period from 1952-57. As an example, one finds an accurate and adequate treatment given to the instruction *Inter cetera* of March 25, 1956 which pertains to the major and minor papal cloisters (v. I, under canon 600, p. 622 ff.). A special scholion is introduced to discuss the congresses on religious life (v. I, p. 608). Footnote 9 on page 786, vol. I, has been brought up to date to include the decision of the Code Commission on March 26, 1952 that the local ordinaries cannot forbid by general mandate the administration of confirmation to those who are under ten years of age. The current legislation on the Eucharistic fast, including the *Sacram Communionem* of March 19, 1957, finds reference therein while the recent regulations for the liturgical observance of the restored order of Holy Week, together with the latest additions of February 1, 1957, are considered under canon 867.

Though the authors are to be highly commended for the scrupulous zeal with which they endeavored to comprehend all the latest decrees and decisions, one regrets that the legislation of the Oriental Code of Canon Law as it has been heretofore promulgated was not given more ample consideration. The reviewer has in mind the provisions of the *Crebrae allatae* and the subsequent official interpretive declarations of the Pontifical Commission for the redaction of the Code of Oriental Canon Law as they affect the valid and lawful assistance at interritual marriages. These questions constantly confront the parish priests, particularly in sections of the country which have been thickly settled by members of the Eastern rites.

An opus with such extensive technical demands as a commentary on the official lawbook of the Church cannot completely escape inaccuracies. The present reviewer points out a few which have attracted his attention, not in a spirit of pedantic criticism but rather in a spirit of amicable helpfulness so that they can be avoided when this